THE COMPLETE DEITION OF THE TREATISE ON RIGHTS

بسم الله الرحمن الرحیم

THE COMPLETE EDITION OF THE TREATISE ON RIGHTS

:Writer

Ali Peiravi

:Published in print

Ansariyan

:Digital Publisher

Ghaemiyeh center of computerized researches

Contents

THE COMPLETE EDITION OF THE TREATISE ON RIGHTS

DEDICATION

We dedicate this work to both of our parents to whom we are greatly indebted- our fathers : the Late Mr . Mohammad Mehdi Peiravi, and Mr . Charles Henry Morgan, and our mothers who are alive and whom we and our children love and are still under their spiritual protection and loving support : Mrs . Talat Shaykh Peiravi and Mrs . Betty June . Morgan

Dr . Ali Peiravi

Ms . Lisa Zaynab Morgan

TRANSLATORS' FORWARD

We thank God the Almighty for the opportunity granted to us to undertake the preparation of THE COMPLETE EDITION OF THE TREATISE ON RIGHTS by the fourth religious leader in the line of the Prophet of God, Ali ibn al-Hussein known as Imam Sajjad (a)[١] for his extended prostrations to God . THE TREATISE ON RIGHTS has already been translated by William C . Chittick and published . Mr . Chittick has provided a good translation . However, he has not translated the complete version of the Treatise . As he has stated in his introduction, there exist two transmitted versions . One is in Al-Khisal and Al-Amali, both compiled by Shaykh As-Saduq, and the other one is in Tuhaf al-Uqoul compiled by Ibn Shu'ba . Both versions are provided in Bihar al-Anwar . Mr . Chittick has provided a translation of the earlier edition that is shorter . In this COMPLETE EDITION OF THE TREATISE ON RIGHTS, we have attempted to provide the translation of the second version . However, we have also included what is stated in the other

version in appropriate places in the endnotes- mostly according to Mr . Chittick's translation with some minor corrections . Thereby we hope that the reader can get a good view of both editions . We have presented this book in a bilingual form with the English side by side with the Arabic . This we hope will enable those who are able to read the original Arabic text to compare the two . We did our best to try to understand the words of the Immaculate Imam (a), and translate them into English in a form we feel most closely represents the original meaning . We have vastly benefited from existing translations from Arabic into both Farsi and English . However, since there were many errors in the existing translations, we tried to do our best to reflect the results of a direct translation from Arabic into English . We kept in line with Mr . Chittick's translation as much as possible to maintain uniformity with previous works . We must also acknowledge that his translation is the best existing translation of the first version as far as we know . So may God reward him for his sincere efforts and the many others who tried to translate this outstanding document on rights to enable all the people of the world to benefit from it . We also hope God to forgive our mistakes and shortcomings in such an important effort . We are partly indebted to our daughter Maryam Peiravi for her assistance in

the translation from Arabic, and her sister Talat June Peiravi for her poetic contribution to this book.

ABOUT THE AUTHOR

This book is authored by the fourth Imam who is Ali ibn al-Hussein (a). He is the son of Imam Hussein (a) and Shah Banu. According to some narrations, he was born on Sha'ban ۵, ۳۸ AH and became martyred on Muharram ۱۲, ۹۵ AH by Walid Ibn-e Abdol Malik. When he was born, his grandfather Imam Ali (a) was controlling the affairs. He experienced three years of Alavi caliphate and a short period of Imam Hasan's government, which lasted for only several months. He witnessed the saga of Karbala that took place in ۶۱ AH and survived the day of Ashura, which took place in ۶۱ AH. In accordance with the Divine decree, Imam Hussein (a) appointed him the people's next leader when Imam Hussein (a) was martyred at Karbala. Imam Sajjad (a) who was also present there was ill and unable to join the fight against the forces of Yazid. Thus he was not martyred. During his journey from Karbala, he delivered speeches in the towns of Kufa and Damascus, and he informed the people of his father's holy intentions. In this way he disgraced Yazid. Imam Sajjad (a) liked orphans, the poor, and the handicapped to come to his house and be his guests. He used to give food and clothing to many families who were poor and needy. Imam Sajjad

a) was so earnest in worshipping God that he was called "Zayn al-'Abidin", which) means "the adornment of the worshippers", while his title "al-Sajjad" means "one who prostrates long and often" . He lived for fifty-seven years, and devoted most of his efforts to revive the spiritual aspects of the society . Hence, Imam Sajjad's life and statements were entirely devoted to asceticism and religious teachings . His religious teachings are in the form of invocations and supplications . Having witnessed the unpleasant social situation of that era during which religious values were deviated and changed, Imam Sajjad (a) attempted to establish a divine relationship between the people and God . Consequently, he was able to touch the hearts of the people and the people were deeply influenced by his words and his life style . His famous supplications are well known as "Sahifeye Sajjadieh ." About three decades of the Imam's life were devoted to the revival of spiritualism in the society . This book is one of his most outstanding teachings . It is a master document on Islamic human rights, which not only cover human rights, but they also include the rights of God, our parts, and our deeds . To any intelligent reader who ponders deeply about the contents of this valuable document on rights, it immediately becomes clear that Islam has already established the first document on rights nearly fourteen centuries ago . But unfortunately in our modern world there are those who claim to respect human rights but

. they do so only superficially

RESPECT EVERYONE’S RIGHTS

You should respect everyone’s right

,Be they old, young or full of might

Be they for you an adversary

Or if they ever made you happy

The biggest right is that of God’s

You should obey him and no other gods

Our body parts too have certain rights

Such as not viewing forbidden sights

Our relatives have many rights

Be it our parents, brothers or our wives

There are also rights for our deeds

Be it charity, supplications or holy feeds

All people have certain rights

Be they our teachers, or citizens nation-wide

Ali and Talat June Peiravi

the first part of Imam Ali ibn al-Hussein's treatise on rights

In the Name of Allah, Most Beneficent, Most Merciful

Know God have mercy upon you that God has rights incumbent upon you and that

these encompass you in every motion through which you move, every rest which you take, every waystation in which you reside, every limb which you employ, and every instrument which you use . Some of these rights are greater than others . And the greatest of God's rights incumbent upon you is what He has made incumbent upon you for Himself the Blessed and the Exalted from His rights . That which is the root of all rights from which others branch out . Then those which He has made incumbent upon you in yourself, from your crown to your foot, according to the diversity of your .organs

He established for your sight a right incumbent upon you, and your hearing a right incumbent upon you, and your tongue a right incumbent upon you, and your hand a right incumbent upon

you, and your legs a right incumbent upon you, and your stomach a right incumbent upon you, and your private part a right incumbent upon you . These are the seven organs through which deeds take place . Then the Mighty and the High established for your deeds rights incumbent upon you . Then He established for your ritual prayer a right incumbent upon you, and your fasting a right incumbent upon you, and your charity a right incumbent upon you, and your offering a right incumbent upon you, and your deeds a right incumbent upon you . Then the rights extend out from you to others who have rights incumbent upon you.

And the most incumbent of them incumbent upon you are the rights toward your leaders, then the rights toward your subjects, and then the rights toward your relations of kin . And from these rights branch out other rights . The rights of your leaders are three-fold : The one most incumbent upon you is the right of him who trains you through authority, then the right of him who trains you through knowledge, then the right of him who trains you through property . And each trainer is a leader . And the rights of your subjects are three-fold : The one most incumbent upon you is the right of those who are your subjects through authority, then the right of those who are your subjects through knowledge, for the man of ignorance is the subject of the man of knowledge

And then the right of those who are your subjects through property, such as wives . and those owned by the right hand

And the rights of your relations of kin are multi-fold : they hold according to the degree of closeness of the relationship . Then the most incumbent one upon you is the right of your mother, then the right of your father, then the right of your child, then the right of your brother, then the next nearest, and then the next nearest, and the most worthy, and then the next most worthy . Then there is the right of your master who favors you , then the right of the slave the servant whose favors reach you , then the right of him who treats you kindly, then the right of your caller to prayer, then the right of your prayer leader, then the right of your sitting companion, then the right of your neighbor, then the right of your companion, then the right of your partner, then the right of your property, then the right of the debtor who must pay you back, then the right of your creditor who demands his debt to be paid back, then the right of your associate, then the right of your adversary who has a claim against you, then the right of your adversary against whom you have a claim, then the right of him who seeks your advice, then the right of him whose advice you seek, then the right of him who

seeks your counsel, then the right of him whose counsel you seek, then the right of him who is older than you are, then the right of him who is younger than you are, then the right of him who begs from you, then the right of him from whom you beg, then the right of him who wrongs you either verbally or physically, then the right of him who does something to make you happy either verbally or physically whether intentionally or unintentionally, then the right of the people of your creed, then the right of those under the protection of Islam, then all rights hold which are incumbent upon you according to the vicissitudes of life and the availability of means . Therefore blessed be the one whom God helps fulfill the rights which He has made incumbent upon him and whom He grants success therein and guides him.

بسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ اعْلَمْ رَحِمَكَ اللهُ أَنَّ للهِ عَلَيْكَ حُقُوقًا مُحِيطَةً بِكَ فِى كُلِّ حَرَكَةٍ تَحَرَّكْتَهَا، أَوْ سَكَنَةٍ سَكَنْتَهَا، أَوْ مَنْزِلَةٍ نَزَلْتَهَا، أَوْ جَارِحَةٍ قَلَّبْتَهَا وَآلَةٍ تَصَرَّفْتَ بِهَا، بَعْضُهَا أَكْبَرُ مِنْ بَعْضٍ . وَأَكْبَرُ حُقُوقِ اللهِ عَلَيْكَ مَا أَوْجَبَهُ لِنَفْسِهِ تَبَارَكَ وَتَعَالَى مِنْ حَقِّهِ الَّذِى هُوَ أَصْلُ الْحُقُوقِ وَمِنْهُ تَفَرَّعَ . ثُمَّ أَوْجَبَهُ عَلَيْكَ لِنَفْسِكَ مِنْ قَرْنِكَ إِلَى قَدَمِكَ عَلَى اِخْتِلافِ جَوَارِحِكَ .

فَجَعَلَ لِبَصَرِكَ عَلَيْكَ حَقًّا وَلِسَمْعِكَ عَلَيْكَ حَقًّا وَلِلِسَانِكَ عَلَيْكَ حَقًّا وَلِيَدِكَ عَلَيْكَ حَقًّا وَلِرِجْلِكَ عَلَيْكَ حَقًّا وَلِبَطْنِكَ عَلَيْكَ حَقًّا وَلِفَرْجِكَ عَلَيْكَ حَقًّا، فَهَذِهِ الْجَوَارِحُ السَّبْعُ الَّتِى بِهَا تَكُونُ الأَفْعَالُ . ثُمَّ جَعَلَ عَزَّ وَجَلَّ لأَفْعَالِكَ عَلَيْكَ حُقُوقًا فَجَعَلَ لِصَلاتِكَ عَلَيْكَ حَقًّا

وَلِصَوْمِكَ عَلَيْكَ حَقًّا وَلِصَدَقَتِكَ عَلَيْكَ حَقًّا وَلِهَدْيِكَ عَلَيْكَ حَقًّا وَلأفعالِكَ عَلَيْكَ حَقًّا . ثُمَّ تَخرُجُ الْحُقُوقُ مِنْكَ إلَى غَيْرِكَ مِنْ ذَوِى الْحُقُوقِ الْوَاجِبَهِ عَلَيْكَ .

وَأَوْجَبُهَا عَلَيْكَ حُقُوقُ أَئِمَّتِكَ ثُمَّ حُقُوقُ رَعِيَّتِكَ ثُمَّ حُقُوقُ رَحِمِكَ . فَهَذِهِ حُقُوقٌ يَتَشَعَّبُ مِنْهَا حُقُوقٌ : فَحُقُوقُ أَئِمَّتِكَ ثَلاثَةٌ أَوْجَبُهَا عَلَيْكَ حَقُّ سَائِسِكَ بالسُّلْطَانِ ثُمَّ سَائِسِكَ بالْعِلْمِ، ثُمَّ حَقُّ سَائِسِكَ بالْمُلْكِ، وَكُلُّ سَائِسٍ إمَامٌ . وَحُقُوقُ رَعِيَّتِكَ ثلاثَةٌ أَوْجَبُهَا عَلَيْكَ حَقُّ رَعِيَّتِكَ بالسُّلْطَان، ثُمَّ حَقُّ رعِيَّتِكَ بالْعِلْمِ، فَإنَّ الْجَاهِلَ رَعِيَّةُ الْعَالِمِ، وَحَقُّ رَعِيَّتِكَ بالْمُلْكِ مِنَ الأَزْوَاجِ وَمَا مَلَكْتَ مِنَ الأَيْمَانِ .

وَحُقُوقُ رَحِمِكَ كَثِيرَةٌ مُتَّصِلَةٌ بقَدْرِ اتِّصَالِ الرَّحِمِ فِى الْقَرَابَهِ فَأَوْجَبُهَا عَلَيْكَ حَقُّ أُمِّكَ ثُمَّ حَقُّ أَبيكَ ثُمَّ حَقُّ وَلَدِكَ ثُمَّ حَقُّ أَخِيكَ ثُمَّ الأَقْرَبُ فَالأَقْرَبُ وَالأَوَّلُ فَالأَوَّلُ . ثُمَّ حَقُّ مَوْلاكَ الْمُنْعِمِ عَلَيْكَ، ثُمَّ حَقُّ مَوْلاكَ الْجَارِيَهُ نِعْمَتُكَ عَلَيْهِ، ثُمَّ حَقُّ ذِى الْمَعْرُوفِ لَدَيْكَ، ثُمَّ حَقُّ مُؤَذِّنِكَ بالصَّلاهِ، ثُمَّ حَقُّ إمَامِكَ فِى صَلاتِكَ، ثُمَّ حَقُّ جَلِيسِكَ، ثُمَّ حَقُّ جَارِكَ، ثُمَّ حَقُّ صَاحِبِكَ، ثُمَّ حَقُّ شَرِيكِكَ، ثُمَّ حَقُّ مَالِكَ،

ثُمَّ حَقُّ غَرِيمِكَ الَّذِى تُطَالِبُهُ،

ثُمَّ حَقُّ غَرِيمِكَ الَّذِى يُطَالِبُكَ، ثُمَّ حَقُّ خَلِيطِكَ، ثُمَّ حَقُّ خَصْمِكَ الْمُدَّعِى عَلَيْكَ، ثُمَّ حَقُّ خَصْمِكَ الَّذِى تَدَّعِى عَلَيْهِ، ثُمَّ حَقُّ مُسْتَشِيرِكَ، ثُمَّ حَقُّ الْمُشِيرِ عَلَيْكَ، ثُمَّ حَقُّ مُسْتَنْصِحِكَ، ثُمَّ حَقُّ النَّاصِحِ لَكَ، ثُمَّ حَقُّ مَنْ هُوَ أَكْبَرُ مِنْكَ، ثُمَّ حَقُّ مَنْ هُوَ أَصْغَرُ مِنْكَ، ثُمَّ حَقُّ سَائِلِكَ، ثُمَّ حَقُّ مَن سَأَلْتَهُ، ثُمَّ حَقُّ مَن جَرَى لَكَ عَلَى يَدَيْهِ مَسَاءَةٌ بقَوْلٍ أَو فِعْلٍ أَوْ مَسَرَّةٍ بذَلِكَ بقَوْلٍ أَوْ فِعْلٍ عَنْ تَعَمُّدٍ مِنْهُ أَوْ غَيْرِ تَعَمُّدٍ مِنْهُ، ثُمَّ حَقُّ أَهْلِ مِلَّتِكَ عَامَّةً ثُمَّ حَقُّ أَهْلِ الذِّمَّهِ، ثُمَّ الْحُقُوقُ الْجَارِيَهُ بقَدْرِ عِلَلِ الأَحْوَالِ وَتَصَرُّفِ الأَسْبَاب . فَطُوبَى لِمَنْ أَعَانَهُ اللهُ عَلَى

قَضَاءِ مَا أَوْجَبَ عَلَيْهِ مِنْ حُقُوقِهِ وَوَفَّقَهُ وَسَدَّدَهُ .

RIGHTS OF GOD

THE GREATEST RIGHT OF GOD–١

Then the greatest right of God incumbent upon you is that you worship Him without associating anything with Him . When you do that with sincerity, He has made it binding upon Himself to give you sufficiency in the affairs of this world and the next and to keep for you whatever of them that you like . حقوق الله

١ . حق الله الأكبر

فَأَمَّا حَقُّ اللهِ الأَكْبَرُ فَإنَّكَ تَعْبُدُهُ لا تُشْرِكُ بِهِ شَيْئاً، فَإذَا فَعَلْتَ ذَلِكَ بإخلاصٍ جَعَلَ لَكَ عَلَى نَفْسِهِ أَنْ يَكفِيَكَ أَمْرَ الدُّنْيَا وَالآخِرَهِ وَيَحْفَظَ لَكَ مَا تُحِبُّ مِنْهَما .

THE RIGHT OF YOURSELF –٢

And the right of yourself incumbent upon you is that you employ it in obeying God; then you deliver to your tongue its right, to your hearing its right, to your sight its right, to your hand its right, to your leg its right, to your stomach its right, to your private part its right, and you seek help from God in all that .

٢ . حق النفس

وَأَمَّا حَقُّ نَفْسِكَ عَلَيْكَ فَأَنْ تَسْتَوْفِيَهَا فِي طَاعَهِ اللهِ فَتُؤَدّي إلَى لِسَانِكَ حَقَّهُ وَإلَى سَمْعِكَ حَقَّهُ وَإلَى بَصَرِكَ حَقّهُ وَإلَى يَدِكَ حَقَّهَا وَإلَى رِجْلِكَ حَقَّهَا وَإلَى بَطْنِكَ حَقَّهُ وَإلَى فَرْجِكَ حَقَّهُ وَتَسْتَعِينَ باللهِ عَلَى ذَلِكَ .

THE RIGHT OF YOUR TONGUE –٣

And the right of the tongue is that you consider it too noble for obscenity, accustom it to good, direct it to politeness, do not use it except in situations of needs and benefits of the religion and this world, and refrain from any meddling in which there is little to be gained, and there is no security from its harm that accompanies its small benefits . It is the witness to and the evidence of the existence of the intellect . The demonstration of an intelligent person's intellect is through his reputation of good speech . And there is no power but in God the High, the Great . ٣ . حق اللسان

وَأَمَّا حَقُّ اللّسَان فَإِكْرَامُهُ عَنِ الْخَنَى(١) وتَعْوِيدُهُ عَلَى الْخَيْرِ وَحَمْلُهُ عَلَى الأدَب وَإجْمَامُهُ إلاّ لِمَوْضِعِ الْحَاجِهِ وَالْمَنْفَعَهِ لِلدِّينِ وَالدُّنْيَا وَإعْفَاؤُهُ عَنِ الْفُضُول اُلشَّنِعَهِ الْقَلِيلَهِ الْفَائِدَهِ الَّتِى لا يُؤْمَنُ ضَرَرُهَا مَعَ قِلَّهِ عَائِدَتِهَا . وَيُعَدُّ شَاهِدَ الْعَقْلِ وَالدَّلِيلَ عَلَيْه وَتَزَيُّنُ

الْعَاقِلَ بعَقْلِهِ حُسْنُ سِيرَتِهِ فِى لِسَانِهِ . وَلا قُوَّةَ إلا باللهِ الْعَلِيِّ الْعَظِيمِ .

THE RIGHT OF YOUR HEARING –۴

And the right of hearing is to keep it pure by not making it the direct pathway to your heart, except for noble words that establish some good in your heart or grant you a noble trait . Indeed hearing is the gateway through which various concepts reach the heart —whether good or evil . And there is no power but in God .

۴ . حق السمع

وَأَمَّا حَقُّ السَّمْعِ فَتَنْزِيهُهُ عَنْ أَنْ تَجْعَلَهُ طَرِيقًا إلَى قَلْبكَ إلا لِفُوهَةٍ كَرِيمَةٍ تُحْدِثُ فِى قَلبكَ خَيْرًا أَو تَكْسِبُ خُلُقًا كَرِيمًا فَإنَّهُ بَابُ الْكَلامِ إلَى الْقَلْبِ يُؤَدِّى إلَيْهِ ضُرُوبُ الْمَعَانِى عَلَى مَا فِيهَا مِن خَيْرٍ أَو شَرٍّ . وَلا قُوَّةَ إلا باللهِ .

THE RIGHT OF YOUR SIGHT –۵

And the right of your sight is that you lower it before everything, which is unlawful to you . And that you abandon using it, except in situations in which you can take heed in such a way that you gain insight or acquire knowledge by it . Indeed sight is the gateway to learning .

۵ . حق البصر

وَأَمَّا حَقُّ بَصَرِكَ فَغَضُّهُ عَمَّا لا يَحِلُّ لَكَ وتَرْكُ ابْتِذَالِهِ إلاّ لِمَوضِعِ عِبْرَةٍ تَسْتَقْبلُ بهَا بَصَرًا أَو تَسْتَفِيدُ بهَا عِلْمًا، فَإنَّ الْبَصَرَ بَابُ الاِعْتِبَارِ .

THE RIGHT OF YOUR LEGS –۶

And the right of your legs is that you walk not with them toward that which is unlawful to you . And you should not direct them in the way that will lead the person they carry to being debased . Your legs will carry you in the direction of the religion and they will help you go ahead . And there is no power but in God .

۶ . حق الرجلين

وَأَمَّا حَقُّ رِجْلَيْكَ فَأَنْ لا تَمْشِى بهِمَا إلَى مَا لا يَحِلُّ لَكَ وَلا تَجْعَلْهُمَا مَطِيَّتَكَ فِى الطَّرِيقِ الْمُسْتَخِفَّهِ بأَهْلِهَا فِيهَا فَإنَّهَا حَامِلَتُكَ وَسَالِكَهٌ بكَ مَسْلَكَ الدِّينِ وَالسَّبْقُ لَكَ، وَلا قُوَّةَ إلا بالله .

THE RIGHT OF YOUR HAND –۷

And the right of your hand is that you stretch it not toward that which is unlawful to you . Should you do so, you will be chastised by God in the future . And you are not secure from the blameful tongue of the people now, either . Do not prevent your hands from performing what God has made obligatory for them . You should honor your hands in such a way as to prevent them from engaging in many of the deeds that are not allowed for them . You should let them engage in many deeds that are not harmful for them . If they are now used by the intellect and with honor now, then they are bound to receive a good reward in the future . ٧ . حق اليد

وَأَمَّا حَقُّ يَدِكَ فَأَنْ لا تَبْسُطَهَا إلَى مَا لا يَحِلُّ لَكَ فَتَنَالَ بمَا تَبْسُطُهَا إلَيْهِ مِنَ

اللهِ الْعُقُوبَهَ فِى الآجِلِ، وَمِنَ النَّاسِ بِلِسَانِ اللائِمَهِ فِى الْعَاجِلِ، وَلا تَقْبضَـهَا مِمَّا افْتَرَضَ اللهُ عَلَيْهَا وَلَكِنْ تُوقِّرَهَا بِقَبْضِهَا عَنْ كَثِيرٍ مِمَّا يَحِلُّ لَهَا وبَسْطِهَا إلَى كَثِيرٍ مِمَّا لَيسَ عَلَيْهَا، فَإذَا هِىَ قَدْ عُقِلَتْ وَشُرِّفَتْ فِى الْعَاجِلِ وَجَبَ لَهَا حُسْنُ الثَّوَاب فِى الآجِلِ .

THE RIGHT OF YOUR STOMACH –٨

And the right of your stomach is that you make it not into a container for a little of that which is unlawful to you or a lot of it . You should be determined to eat what is lawful and not exceed the bounds of strengthening to the extent of belittling your stomach to the point that you loose your manliness . And you should restrain it whenever you are extremely hungry or thirsty, since getting really full will cause indigestion, sluggishness, indolence, and it will hinder you from nobility and any good deeds . And drinking too much will make you feel drunk, light-headed, ignorant, and take away .your manliness

٨ . حق البطن

وَأَمَّا حَقُّ بَطْنِكَ فَأَنْ لاـ تَجْعَلَهُ وِعَاءً لِقَلِيلٍ مِنَ الْحَرَامِ وَلا لِكَثِيرٍ، وَأَنْ تَقْتَصِدَ لَهُ فِى الْحَلالِ وَلا تُخرِجَهُ مِنْ حَدِّ التَّقْوِيَهِ إلَى حَدِّ التَّهْوِينِ(٢) وَذَهَابِ الْمُرُوَّهِ، وَضَبْطُهُ إذَا هَمَّ بالْجُوعِ والظمأ فَإنَّ الشَّبْعَ الْمُنْتَهِى بِصَاحِبِهِ إلَى التُّخمِ مَكْسَلَهٌ وَمَثْبطَهٌ وَمَقْطَعَهٌ عَنْ كُلِّ بِرٍّ وَكَرَمٍ . وَإنَّ الرى الْمُنْتَهِى بِصَاحِبِهِ إلَى السُّكْرِ مَسْخَفَهٌ وَمَجْهَلَهٌ وَمَذْهَبَهٌ لِلْمُرُوَّهِ .

THE RIGHT OF YOUR PRIVATE PART –٩

And the right of your private part is that you should protect it from everything that is unlawful for you and help it by lowering your eyes- this is certainly the best way to help it . And you should also remember death often, And threaten yourself with God and try to make yourself fear God . Maintaining one’s decency and receiving help in so doing are possible by God’s help . There is no strength or power but in Him . ٩

. حق الفرج

وَأَمَّا حَقُّ فَرْجِكَ فَحِفْظُهُ مِمَّا لا يَحِلُّ لَكَ وَالاسْتِعَانَهُ عَلَيْهِ بِغَضِّ الْبَصَرِ - فَإِنَّهُ مِنْ أَعْوَنِ الأَعْوَانِ- وَكَثْرَهُ ذِكْرِ الْمَوتِ وَالتَّهَدُّدِ لِنَفْسِكَ بِاللهِ وَالتَّخوِيفِ لَهَا بِهِ، وَبِاللهِ الْعِصْمَهُ وَالتَّأْيِيدُ وَلا حَوْلَ وَلا قُوَّهَ إلا بِهِ .

RIGHTS OF DEEDS

THE RIGHT OF YOUR PRAYER –۱۰

Then the right of your ritual prayer is that you should know that it is an arrival at the threshold of God and that through it you are standing before God . And when you realize that, then you will stand in the station of him who is lowly, vile, beseeching, trembling, hopeful, fearful, and abased, and you will magnify Him who is before you through stillness, and bowing of the head , and humbleness of the limbs, and yielding of the wing , and by saying the best supplications to him by yourself and beseeching Him to save you from the responsibilities which rest on your shoulders–surrounded by your faults and exhausted by your sins . And there is no power but in God . ثم حقوق الأفعال

۱۰ . حق الصلاه

فَأَمَّا حَقُّ الصَّلاهِ فَأَنْ تَعْلَمَ أَنَّهَا وِفَادَهٌ إِلَى اللهِ وَأَنَّكَ قَائِمٌ بِهَا بَيْنَ يَدَيِ اللهِ، فَإِذَا عَلِمْتَ ذَلِكَ كُنْتَ خَلِيقًا أَنْ تَقُومَ فِيهَا مَقَامَ الذَّلِيلِ الرَّاغِبِ الرَّاهِبِ الْخَائِفِ الرَّاجِي الْمِسْكِينِ الْمُتَضَرِّعِ الْمُعَظِّمِ مَنْ قَامَ بَيْنَ يَدَيْهِ بِالسُّكُونِ وَالإِطْرَاقِ وَخُشُوعِ الأَطْرَافِ وَلِينِ الْجَنَاحِ وَحُسْنِ الْمُنَاجَاهِ لَهُ فِي نَفْسِهِ وَالطَّلَبِ إِلَيْهِ فِي فَكَاكِ رَقَبَتِكَ الَّتِي أَحَاطَتْ بِهِ خَطِيئَتُكَ وَاسْتَهلَكَتْهَا ذُنُوبُكَ . وَلا قُوَّهَ إلا بِاللهِ .

THE RIGHT OF FASTING –۱۱

And the right of fasting is that You should know it is a veil, which God has set up over your tongue, your hearing and your sight, your private parts and your stomach, to protect you from the Fire . This meaning is asserted in the tradition : “Fasting is an armor against the Fire .” Thus if your

parts can calm down within the veil of fasting, you have hopes of being protected . But if you leave them agitated behind the veil and let them lift the sides of the veil, then they will look at things that are not lawful for them to look at -that incite lust and powers that are beyond the limits of being God-fearing . It is not safe for you to break .through the veil and leave it . And there is no power but in God

١١ . حق الصوم

وَأَمَّا حَقُّ الصَّوْمِ فَأَنْ تَعْلَمَ أَنَّهُ حِجَابٌ ضَرَبَهُ اللهُ عَلَى لِسَانِكَ وَسَمْعِكَ وبَصَرِكَ وَفَرْجِكَ وبَطْنِكَ لِيَسْتُرَكَ بِهِ مِنَ النَّارِ وَهَكَذَا جَاءَ فِي الْحَدِيثِ «الصَّوْمُ جُنَّةٌ مِنَ النَّارِ» فَإِنْ سَكَنَتْ أَطْرَافُكَ فِي حَجَبَتِهَا(٣) رَجَوْتَ أَنْ تَكُونَ مَحْجُوبًا . وَإِنْ أَنْتَ تَرَكْتَهَا تَضْطَرِبُ فِي حِجَابِهَا وتَرْفَعُ جَنَبَاتِ الْحِجَابِ فَتُطَّلِعُ إِلَى مَا لَيْسَ لَهَا بِالنَّظْرَةِ الدَّاعِيَهِ لِلشَّهْوَةِ وَالْقُوَّةِ الْخَارِجَهِ عَنْ حَدِّ التَّقِيَّهِ للهِ لَمْ تَأْمَنْ أَنْ تَخرِقَ الْحِجَابَ وَتَخرُجَ مِنْهُ . وَلا قُوَّةَ إلا باللهِ .

THE RIGHT OF PILGRIMAGE –١٢

And the right of pilgrimage is that you should know that it is an arrival at the threshold of your Lord and a flight to Him from your sins; and through it your repentance is .accepted and you perform an obligation made incumbent upon you by God

١٢ . حق الحج

وَأَمَّا حَقُّ الحَجّ أَنْ تَعْلَمَ أَنّه وِفادةٌ إلى رَبّكَ، و فِرارٌ إليه من ذُنوبكَ وفيهِ قبولُ تَوبتِكَ وقَضاءُ الفَرضِ الَّذى أوجَبَه الله عَليك .

THE RIGHT OF CHARITY–١٣

And the right of charity is that you should know that it is a storing away with your Lord and a deposit for which you will have no need for witnesses . Then once you know this you will be more confident of it if you donate it in secret than if you donate it in public . It is more appropriate for you to do privately what you now do in public and keep the affairs between you and Him secret under all circumstances . And you should also not take your hearing and sight as witnesses for the donations that you make in charity as if you have the most trust yourself . It should not be as if you are not sure that your donations will be returned to you . Finally you should not remind others of your favors since you have done so for yourself . If you remind them of your favors, you will not be immune from being similarly reminded of others' favors to you . Moreover this will

prove that your intentions were

not pure . If you had pure intentions you would not remind anyone of it . And there is no power but in God .

۱۳ . حق الصدقه

وَأَمَّا حَقُّ الصَّدَقهِ فَأَنْ تَعْلَمَ أنَّها ذُخرُكَ عِنْدَ رَبكَ وَوَديعَتُكَ الَّتِى لا تَحْتَاجُ إلَى الإشْهَادِ، فَإذا عَلِمْتَ ذَلِك كُنْتَ بمَا اسْتَودَعْتَهُ سِرًّا أَوْثَقَ بمَا اسْتَوْدَعْتَهُ عَلانِيَهً، وَكُنْتَ جَدِيرًا أَنْ تَكونَ أَسْرَرْتَ إلَيْهِ أَمْرًا أَعْلَنْتَهُ، وَكَانَ الأَمْرُ بَيْنَك وبَيْنَهُ فِيهَا سِرًّا عَلَى كُلِّ حَالٍ وَلَمْ تَسْتَظْهِرْ عَلَيْهِ فِيمَا اسْتَوْدَعْتَهُ مِنْهَا بإشْهَادِ الأَسْمَاعِ وَالأَبْصَارِ عَلَيْهِ بهَا كَأَنَّهَا أَوْثَقُ فِى نَفْسِكَ لا كَأَنَّكَ لا تَثِقُ بهِ فِى تَأْدِيَهِ وَدِيعَتِكَ إلَيْكَ، ثُمَّ لَمْ تَمْتَنَّ بهَا عَلَى أَحَدٍ لأَنَّهَا لَكَ فَإذا امْتَنَنْتَ بهَا لَمْ تَأْمَنْ أَنْ تَكُونَ بهَا مِثْلَ تَهْجِينِ(۴) حَالِكَ مِنْهَا إلَى مَنْ مَنَنْتَ بهَا عَلَيْهِ لأَنَّ فِى ذلِكَ دَلِيلاً عَلَى أَنّكَ لَمْ تُرِدْ نفْسَكَ بهَا، وَلَوْ أَرَدْتَ نفْسَكَ بهَا لَمْ تَمْتَنَّ بهَا عَلَى أَحَدٍ . وَلا قُوَّهَ إلا باللهِ .

THE RIGHT OF THE OFFERING –۱۴

And the right of the offering is that through it you purify your will toward your Lord, and expose yourself to His Mercy, and His approval and not the eyes of the observers lower than Him . If this is so, you will neither be hypocritical nor extravagant . You will only intend the offering for God’s sake, and know that God wishes your ease, and does not wish your hardship . He also wishes His creatures to take it easy, and does not wish them to suffer hardships . Likewise, modesty is better than arrogance, for there lies extravagance and falsehood in the arrogant, while there are no formalities or

falsehoods in the humble and the servile, since they are creatures and they exist in nature . There is no power but in God.

۱۴ . حق الهدی

وَأمَّا حَقُّ الهَدْیِ فَأَنْ تُخلِصَ بهَا الإرَادَهَ إلَی رَبکَ وَالتَّعَرُّضَ لِرَحْمَتِهِ وَقَبُولِهِ ولا تُرِیدَ عُیُونَ النَّاظِرِینَ دُونهُ، فَإذَا کُنْتَ کَذَلِکَ لَمْ تَکُنْ مُتَکَلِّفًا ولا مُتَصَنِّعًا وَکُنْتَ إنَّمَا تَقْصِدُ إلَی اللهِ . وَاعْلَمْ أَنَّ اللهَ یُرَادُ بالْیَسِیرِ وَلا یُرَادُ بالْعَسِیرِ کَمَا أَرَادَ بخَلْقِهِ التَّیْسِیرَ وَلَمْ یُرِدْ بهِمُ التَّعْسِیرَ، وَکَذَلِکَ التَّذَلُّلَ أَوْلَی بکَ مِن التَّدَهْقُنِ(۵) لأَنَّ الْکُلْفَهَ وَالْمَئونَهَ فِی الْمُتَدَهْقِنِینَ . فَأَمَّا التَّذَلُّلُ وَالتَّمَسْکُنُ فَلا کُلْفَهَ فِیهِمَا وَلا مَئونَهَ عَلَیْهِمَا لأَنَّهُمَا الْخِلْقَهَ وهُمَا مَوجُودَانِ فِی الطَّبیعَهِ . وَلا قُوَّهَ إلا باللهِ .

RIGHTS OF LEADERS

THE RIGHT OF THE POSSESSOR OF AUTHORITY –۱۵

Then the right of the possessor of authority is that you should know that God has established you as a trial for him . God is testing him through the authority God has given him over you . And you should sincerely provide him with your advice . And you should not quarrel with him while he has full dominance over you, for thereby you cause your own destruction and his, too . And you should be humble and courteous for his gifts to attain his satisfaction with you, so that he will not harm your religion . And you should seek God's help in this regard . Do not oppose his power and do not resist him . Should you do so, you would have disobeyed him and disobeyed yourself : thus exposing yourself to encounter his evil and expose him to destruction by you . Thus

you will deserve to be considered to be as his assistant acting against yourself and as his partner in what he does to you . And there is no power but in God . ثم حقوق الأئمَّه

۱۵ . حق سائسک بالسلطان

فأَمَّا حَقُّ سَائِسِکَ بالسُّلْطانِ فَأَنْ تَعْلَمَ أنّکَ جُعِلْتَ لَهُ فِتنَه وأَنَّهُ مُبْتَلیً فِیکَ بمَا جَعَلَهُ اللهُ لَهُ عَلَیْکَ مِنَ السُّلْطَانِ وَأَنْ تُخلِصَ لَهُ فِی النَّصِیحَهِ وَأَنْ لا تُمَاحِکَهُ(۶) وَقَدْ بُسِطَتْ یَدُهُ عَلَیْکَ فَتَکُونَ سَبَبَ هَلاکِ نفْسِکَ وَهلاکِهِ . وتَذَلَّلْ وتَلَطَّفْ لإِعْطَائِهِ مِنَ الرِّضَا مَا یَکُفُّهُ عَنْکَ وَلا یَضُرُّ بدینِکَ وتَسْتَعِینُ عَلَیْهِ فِی ذلِکَ باللهِ . ولا تُعَازَّهُ(۷) ولا تُعَانِدَهُ فَإِنَّکَ إنْ فَعَلْتَ ذلِکَ عَقَقْتَهُ(۸) وَعَقَقْتَ نَفْسَکَ فَعَرَضْتَهَا لِمَکرُوهِهِ وَعَرَضْتَهُ لِلْهَلَکَهِ فِیکَ وَکُنْتَ خَلِیقًا أَنْ تَکُونَ مُعِینًا لَهُ عَلَى نفْسِکَ وَشَرِیکًا لَهُ فِیمَا أَتی إلَیْکَ . وَلا قُوَّهَ إلا باللهِ .

THE RIGHT OF THE TRAINER THROUGH KNOWLEDGE –۱۶

And the right of the one who trains you through knowledge is glorifying him, and respecting his meetings, and listening well to him, and being responsive to him , and helping him for yourself in the knowledge that you need by freeing your mind for him, and presenting your understanding to him, and purifying your heart for him, and fixing your eyes on him by means of abandoning leisures and diminishing lust . And you should know that regarding what he teaches you, you are considered as his messenger to teach when you meet the ignorant ones . Therefore, it is binding upon you to render on his behalf properly, and not cheat in the fulfillment of his mission, and strive to deliver what you

. undertake . And there is no power but in God

١٦ . حق سائسك بالعلم

وأَمَّا حَقُّ سَائِسِكَ بالعِلْم فالتَّعْظِيمُ لَهُ والتَّوْقِيرُ لِمَجْلِسِهِ وَحُسْنُ الاسْتِمَاع إليهِ وَالإقْبَالُ عَلَيْه(٩) وَالْمَعُونهُ لَهُ عَلَى نفْسِكَ فِيمَا لا غِنَى بكَ عَنْهُ مِنْ الْعِلْم بأَنْ تُفَرِّغَ لَهُ عَقلَكَ وَتُحْضِرَهُ فَهْمَكَ وتُزَكِّى لَهُ قَلْبَكَ وتُجَلِّى لَهُ بَصَرَكَ بتَرْكِ اللّذَّاتِ وَنقْص الشّهَوَاتِ، وَأَنْ تَعْلَمَ أَنَّكَ فِيمَا أَلقَى إلَيْكَ رَسُولُهُ إلَى مَنْ لَقِيَكَ مِنْ أَهْلِ الْجَهْلِ فَلَزِمَكَ حُسْنُ التَّأْدِيَه عَنْهُ إلَيْهِمْ، ولا تَخُنْهُ فِى تَأْدِيَه رِسَالَتِهِ وَالْقِيَامِ بهَا عَنْهُ إذا تَقَلَّدْتَهَا . وَلا حَوْلَ وَلا قُوَّهَ إلا باللهِ .

THE RIGHT OF THE TRAINER THROUGH OWNERSHIP –١٧

And the right of him who trains you through ownership is similar to the right of the possessor of authority over you . Except this one has a right which that one does not : being that you are bound to obey him in every matter, whether small or big, except for what would lead you to abandon incumbent rights of God, or in what would intervene between you, his rights and the rights of the people . And once you fulfill them, you can commit yourself to his rights and engage in fulfilling them . And there is . no power but in God

١٧ . حق السائس بالملك

وأمَّا حَقُّ سَائِسِكَ بالمِلْكِ(١٠) فَنَحْوٌ مِنْ سَائِسِكَ بالسُّلْطَانِ إلاّ أَنَّ هذَا يَمْلِكُ مَا لا يَمْلِكُهُ ذاكَ، تَلْزِمُكَ طَاعَتُهُ فِيمَا دَقَّ وَجَلَّ مِنْكَ إلاّ أَنْ تُخرِجَكَ مِنْ وُجُوب حَقِّ الله، ويَحُولَ بَينَكَ وبَيْنَ حَقِّهِ وَحُقُوقِ الخَلْقِ، فَإذَا قَضَيْتَهُ رَجَعْتَ إلَى حَقِّهِ(١١) فَتَشَاغَلْتَ بهِ . ولا قُوَّهَ إلاّ باللهِ .

RIGHTS OF SUBJECTS

THE RIGHT OF SUBJECTS THROUGH AUTHORITY –١٨

Then the right of your subjects through authority is that you should know that you have authority over them due to your power over them, and that they have been made your subjects through their weakness and humility . What do they deserve whose weakness and humility made them your subjects, and made your authority over them effective . They do not disobey you by their own might and power . They cannot find a supporter against your power except [by God], by His Mercy and Protection, and patience . How proper it is for you to recognize that

God has granted you this increased might and power with which you have subdued others . You should be thankful to God . And God will increase His Graces to those who thank Him . And there is no power but in God.

ثم حقوق الرعيه

١٨ . حق الرعيه بالسلطان

فأَمَّا حُقُوقُ رَعِيَّتِكَ بالسُّلْطَانِ فَأَنْ تَعْلَمَ(١٢) أَنَّكَ إنَّمـا اسْتَرْعَيْتَهُمْ بفَضْلِ قُوَّتِكَ عَلَيْهِمْ فَإنَّهُ إنَّمَا أَحَلَّهُمْ مَحَلَّ الرَّعِيَّهِ لَكَ ضَعْفُهُمْ وَذُلُّهُمْ، فَمَا أَوْلَى مَنْ كَفَاكَهُ ضَعْفُهُ وَذُلُّهُ حَتَّى صَيَّرَهُ لَكَ رَعِيَّةً وَصَيَّرَ حُكْمَكَ عَلَيْهِ نَافِذاً، لا يَمْتَنِعُ مِنْكَ بعِزَّةٍ وَلا قُوَّةٍ وَلا يَسْتَنْصِرُ فِيمـا تَعَاظَمَهُ مِنْكَ إلا [باللهِ] بالرَّحْمَهِ وَالْحِيَاطَهِ(١٣) وَالأَناهِ(١٤)، وَمَا أَولاكَ إذَا عَرَفْتَ مَا أَعْطَاكَ الله مِنْ فَضْلِ هـذِهِ الْعِزَّهِ وَالقُوَّهِ الَّتِى قَهَرْتَ بهَا أَنْ تَكُونَ لِلّهِ شَاكِراً، وَمَنْ شَكَرَ الله أَعْطَاهُ فِيمَا أَنعَمَ عَلَيْهِ . ولا قُوَّةَ إلا باللهِ .

THE RIGHT OF SUBJECTS THROUGH KNOWLEDGE –١٩

And the right of your subjects through knowledge is that you should know that God established you over them through what He has granted you of knowledge and what He has granted authority over His treasures of wisdom . If you do well in what God has given you authority over and treat them the same as the treatment of the treasurer, a sympathetic counselor who respects his master in the affairs of the slaves, the steadfast good-doer who, when he sees one who is needy, takes some of the property that he has control over to give away . Then you will be matured . And will be hopeful and faithful . Otherwise you will be regarded as betraying Him, and unjust to

. His creatures, and exposing yourself to God's seizing His Graces and Power from you

۱۹ . حق الرعیه بالعلم

وأمَّا حَقُّ رَعِیَّتِکَ بالعِلْمِ فَأَنْ تَعْلَمَ أَنَّ اللهَ قَدْ جَعَلَکَ لَهُمْ (۱۵) فِیمَا آتاکَ مِنَ الْعِلْمِ وَوِلاّکَ مِنْ خَزَانِهِ الْحِکْمَهِ، فَإِنْ أَحْسَنْتَ(۱۶) فِیمَـا ولاّـکَ اللهُ مِنْ ذلِکَ وَقُمْتَ بِهِ لَهُمْ مَقَامَ الخَازِنِ الشَّفِیقِ النَّاصِـحِ لِمَولاهُ فِی عَبیـدِهِ، الصَّابِرِ الْمُحْتَسِبِ الَّذِی إِذَا رأَی ذا حَاجَهٍ أَخرَجَ لَهُ مِنَ الأَمْوَالِ الَّتِی فِی یَدَیهِ کُنْتَ رَاشِـدًا، وَکُنْتَ لِـذَلِکَ آمِلاً(۱۷) مُعْتَقِـدًا وَإِلاّ کُنْتَ لَهُ خَائِنًا وَلِخَلقِهِ ظَالِمًا وَلِسَلْبِهِ وَعِزِّهِ مُتَعَرِّضًا .

THE RIGHT OF THE WIFE –۲۰

And the right of your subject through matrimonial contract is that you should know that God has made her repose, a comfort and a companion, and a maintainer for you . It is incumbent upon each of you to thank God for the other and realize that the other one is God's blessing for you . It is obligatory to be a good companion for God's Blessing, and to honor her and treat her gently . Yet, your right over her is more incumbent and she must obey you in every matter that you like or detest- except in acts of disobedience to God . She should enjoy the rights of mercy and intimacy, as she is an object of tranquility . You should care for her through consummation of the lust that must be consummated . And that is surely great . And there is no power but in .God

۲۰ . حق الزوجه

وَأَمَّا حَقُّ رَعِیَّتِکَ بِمِلْکِ النِّکَاحِ فَأَنْ تَعْلَمَ أَنَّ اللَّهَ جَعَلَهَا سَکَنًا وَمُسْتَرَاحًا وَأُنْسًا وَوَاقِیهً، وَکَذَلِکَ کُلُّ

وَاحِدٍ مِنْكَمَا يَجِبُ أَنْ يَحْمَدَ اللَّهَ عَلَى صَاحِبِهِ، ويَعْلَمَ أَنَّ ذَلِكَ نِعْمَةٌ مِنْهُ عَلَيْهِ . وَوَجَبَ أَنْ يُحْسِنَ صُحْبَةَ نِعْمَةِ اللَّهِ وَيُكْرِمَهَا ويَرْفَقَ بِهَا وَإِنْ كَانَ حَقُّكَ عَلَيْهَا أَغْلَظَ(١٨) وَطَاعَتِكَ بِهَا أَلْزَمَ فِيمَا أَحْبَبْتَ وَكَرِهْتَ مَا لَمْ تَكنْ مَعْصِيَةً، فإِنَّ لَهَا حَقُّ الرَّحْمَةُ وَالْمُؤَانَسَهِ، وَمَوْضِعُ السُّكُونِ إِلَيهَا قَضَاءَ اللَّذَّهِ الَّتِى لا بُدَّ مِنْ قَضَائِهَا وَذَلِكَ عَظِيمٌ . وَلا قُوَّهَ إلا باللهِ .

THE RIGHT OF YOUR SLAVE –٢١

And the right of your subject through being your slave is that you should know that he is a creature of your Lord and is made of the same flesh and blood . And you only own him, but you are much too inferior to God and you have not created him . And you have not created his hearing and sight, nor do you provide his daily sustenance; rather it is God who gives you sufficiency for that . Then He subjugated him to you, entrusted him to you, and provisionally consigned him with you . So protect him there , and treat him well just as well as he has treated you, and feed him with what you eat yourself, and clothe him with what you clothe yourself . And do not burden him with what he cannot withstand . And if you dislike him, you ought to let him go and replace . him, but do not torment God's creature . And there is no power but in God

٢١ . حق الرعيه بملك اليمين

وَأَمَّا حَقُّ رَعِيَّتِكَ بِمِلْكِ اليَمِينِ فَأَنْ تَعْلَمَ أَنَهُ خَلْقُ رَبكَ، وَلَحْمُكَ وَدَمُكَ وَأَنَّكَ تَمْلِكُهُ لا أَنْتَ صَنَعْتَهُ

دُونَ اللَّهِ وَلا خَلَقْتَ لَهُ سَمْعًا وَلا بَصَرًا وَلا أَجْرَيتَ لَهُ رِزْقًا وَلَكِنَّ اللَّهَ كَفَاكَ ذَلِكَ، ثُمَّ سَخَّرَهُ لَكَ وَائْتَمَنَكَ عَلَيْهِ وَاسْتَوْدَعَكَ إِيَّاهُ لِتَحْفَظَهُ فِيهِ وَتَسِيرَ فِيهِ بِسِيرَتِهِ فَتُطْعِمَهُ مِمَّا تَأْكُلُ وَتُلْبِسَهُ مِمَّا تَلْبَسُ وَلا تُكَلِّفَهُ مَا لا يُطِيقُ، فَإِنْ كَرِهْتَ[هُ] خَرَجْتَ إِلَى اللَّهِ مِنْهُ وَاسْتَبْدَلْتَ بِهِ وَلَمْ تُعَذِّبْ خَلْقَ اللَّهِ وَلا قُوَّةَ إلا بِاللهِ .

RIGHTS OF RELATIONS OF KIN

THE RIGHT OF YOUR MOTHER –٢٢

Then the right of your mother is that you should know that she carried you where no one carries anyone, and she fed you with the fruit of her heart -that which no one feeds anyone, and she protected you with her hearing and sight, and her hands and legs, and her hair and skin and all her other organs . She was highly delighted to do so . She was happy and eager, enduring the harm and the pains, and the heaviness and the grief until the Mighty Hand expelled you out of her and delivered you out to the earth . She did not care if she went hungry as long as you ate, and if she was naked as long as you were clothed, and if she was thirsty as long as you drank, and if she was in the sun as long as you were in the shade, and if she was miserable as long as you were happy, and if she was deprived of sleeping as long as you were resting . And her abdomen was your abode, and her lap was your seat, and her breast was your supply of drink, and her

soul was your fort . She protected you from the heat and the cold of this world . Then you should thank her for all that . You will not be able to show her gratitude unless .through God's help and His granting you success

حقوقّ الرّحم

۲۲ . حق الأم

فَحَقُّ أُمِّكَ، فَأَنْ تَعْلَمَ أَنَّهَا حَمَلَتكَ حَيْثُ لا يَحْمِلُ أَحَدٌ أَحَدًا وَأَطْعَمَتكَ مِنْ ثَمَرَهِ قَلْبها مَا لا يُطْعِمُ أَحَدٌ أَحَدًا، وَأَنَّهَا وَقَتكَ بسَمْعِهَا وبَصَرِهَا ويَدِهَا وَرِجْلها وَشَعْرِهَا وبَشَرِهَا وَجَمِيعِ جَوَارِحِهَا مُسْتَبشِرَةً بذَلِكَ، فَرِحَةً مُوَابلَةً(۱۹)، مُحْتَمِلَةً لِمَا فِيهِ مَكْرُوهُها وأَلَمُها وثِقْلُها وَغَمُّهَا حَتَّى دَفَعَتهَا عَنْكَ يَدُ القُدْرَهِ وَأَخرَجَتكَ إلَى الأَرضِ فَرَضِيَتْ أَنْ تَشْبَعَ وتجُوعُ هِيَ، وَتَكْسُوكَ وَتعْرَى، وَتُرْوِيكَ وَتَظْمَأُ، وَتُظِلُّكَ وتَضْحَى، وَتُنَعِّمَكَ ببُؤْسِهَا، وَتُلَذِّذُكَ بالنَّوْمِ بأَرَقِهَا، وَكَانَ بَطْنُهَا لَكَ وِعَاءً، وَحِجْرُهَا لَكَ حِوَاءً(۲۰)، وثَدْيُهَا لَكَ سِقَاءً، ونَفْسُهَا لَكَ وِقَاءً، تُبَاشِرُ حَرَّ الدُّنيَا وبَرْدِهَا لَكَ وَدُونَكَ، فَتَشْكُرَهَا عَلَى قَدْرِ ذَلِكَ وَلا تَقْدِرُ عَلَيْهِ إلاّ بعَونِ اللَّهِ وَتَوفِيقِهِ .

THE RIGHT OF THE FATHER –۲۳

And the right of your father is that you should know that he is your root and you are his branch . And without him, you would not be . Whenever you see anything in yourself which pleases you, you should know that your father is the root of its blessing upon you . So praise God and thank Him in recognition of that . And there is no power .but in God

۲۳ . حق الأب

وَأَمَّا حَقُّ أَبيكَ فَتَعْلَمَ أَنَّهُ أَصْلُكَ، وَأَنَّكَ فَرْعُهُ، وَأَنَّكَ لَوْلاهُ لَمْ تَكُنْ . فَمَهْمَا رَأيْتَ فِي نفْسِكَ مِمَّا يُعْجِبُكَ فَاعْلَمْ أَنَّ أَبَاكَ أَصْلُ النِّعْمَهِ عَلَيْكَ فِيهِ وَاحْمَدِ اللَّهَ وَاشْكُرْهُ عَلَى قَدْرِ ذَلِكَ وَلا قُوَّهَ

إلاّ باللهِ .

THE RIGHT OF THE CHILD –۲۴

And the right of your child is that you should know that he is from you and he will be ascribed to you in this world through both his good deeds and his evil deeds . And you are responsible for what has been entrusted to you in teaching him good conduct, and guiding him toward his Lord and helping him to obey Him on your behalf and for himself . Then you will be rewarded for so doing, and you will be punished . Then regarding his affairs, act like one who will be proud of bringing him up in this world, and one who is excused by His Lord for what is between you and him for taking good care of him, and the good results you achieved . And there is no power but in God .

۲۴ . حق الولد

وَأمَّا حَقُّ وَلَدِكَ فَتَعْلَمَ أنَّهُ مِنْكَ وَمُضَافٌ إلَيكَ فِى عَاجِلِ الدُنْيَا بخَيْرِهِ وَشَرِّهِ، وَأَنَّكَ مَسْئولٌ عَمَّا ولِّيتَهُ مِنْ حُسْنِ الأَدَب وَالدّلالَهِ عَلَى رَبهِ وَالْمَعُونهِ لَهُ عَلَى طَاعَتِهِ فِيكَ وَفِى نفْسِهِ، فَمُثابٌ عَلَى ذلِكَ وَمُعَاقَبٌ، فَاعْمَلْ فِى أَمْرِهِ عَمَلَ الْمُتَزَيِّنِ بحُسْنِ أَثرِهِ عَلَيْهِ فِى عَاجِلِ الدُّنْيَا، الْمُعْذِرِ إلَى رَبهِ فِيمَا بَيْنَكَ وبَيْنَهُ بحُسْنِ الْقِيَامِ عَلَيْهِ وَالأَخذُ لَهُ مِنْهُ . وَلا قُوَّةَ إلا باللهِ .

THE RIGHT OF THE BROTHER –۲۵

And the right of your brother is that you should know that he is your hand that you extend, and your back to whom you seek refuge, and your power upon whom you rely, and your might with which you compete . Take him not as a weapon with which

to disobey God, nor as a means with which to violate God's rights . And do not neglect to help him against his own self and support him against his enemy, and intervene between him and his devils, and give him good counsel, and associate with him for God's sake . Then if he obeys his Lord and is responsible towards Him properly it is fine . Else God should be more preferable and more honorable to you than he is.

۲۵ . حق الأخ

وَأَمّا حَقُّ أَخِيكَ فَتَعْلَمَ أَنّهُ يَدُكَ الَّتِى تَبسُطُهَا، وَظَهْرُكَ الَّذِى تَلْتَجِئُ إلَيهِ، وَعِزُّكَ الَّذِى تَعْتَمِدُ عَليهِ، وَقُوَّتُكَ الَّتِى تَصُولُ بهَا، فَلا تَتَّخِذْهُ سِلاحًا عَلى مَعْصِيهِ اللَّهِ ولا عُدَّةً لِلظُّلْمِ بحَقِّ اللَّهِ، ولا تَدَعْ نُصْرتَهُ عَلى نفْسِهِ وَمَعُونتِهِ عَلى عَدُوِّهِ وَالْحَوْلَ بَيْنَهُ وبَيْنَ شَيَاطينهِ وتَأْديَهِ النَّصِيحَهِ إلَيهِ والإقبَالِ عَلَيْهِ فِى اللَّهِ فَإنْ انقَادَ لِرَبهِ وَأَحْسَنَ الإجَابَهَ لَهُ وَإلاّ فَلْيَكُنِ اللهُ آثرَ عِنْدَكَ وَأَكْرَمَ عَلَيْكَ مِنْهُ(۲۱)

RIGHTS OF OTHERS

THE RIGHT OF MASTER ON THE FREED SLAVE –۲۶

Then the right of your master who has favored you is that you should know that he has spent his property for you and has brought you out of the abasement of slavery and its desolation, and has brought you into the honor of freedom and its sociability . And he has freed you from the captivity of his own possession and has released the bonds of his slavery from you . And he has led you to smell the scent of honor, and has brought you out of the prison of subjugation, and has repelled hardship from you, and has extended to you the tongue of

fairness, and has liberated you to freely move about in the whole world, and has given you ownership of yourself, and has freed you from captivity, and has given you the freedom to worship your Lord . And for this he has suffered a decrease in his fortune . Then you should know that he is the closest creature to you after your relations of kin, in your life and after your death, and that he is the most meritorious creature to receive your assistance and support, and your help for God's sake . Therefore do not prefer yourself to him regarding any of his needs .

حقوق الآخرين

۲۶ . حق المنعم على مولاه

وَأَمّا حَقُّ الْمُنْعِمِ عَلَيْكَ بالْولاءِ(۲۲) فَأَنْ تَعْلَمَ أَنّهُ أَنفَقَ فِيكَ مَالَهُ، وَأَخرَجَكَ مِن ذُلِّ الرِّقِ وَوَحْشَتِهِ إلَى عِزِّ الحُرِّيهِ وأُنسِها، وَأَطْلَقَكَ مِنْ أَسْرِ الْمِلْكَهِ، وَفَكَّ عَنْكَ حِلَقَ الْعُبُودِيَّهِ(۲۳)، وَأَوْجَدَكَ رَائِحه الْعِزِّ، وَأَخرَجَكَ مِنْ سِجْنِ القَهْرِ، وَدَفَعَ عَنْكَ الْعُسْرَ، وبَسَطَ لَكَ لِسَانَ الإنْصَافِ، وَأَبَاحَكَ الدُنْيَا كُلَّهَا فَمَلَّكَكَ نفْسَكَ، وَحَلَّ أَسْرَكَ، وَفَرَّغَكَ لِعِبَادَهِ رَبكَ، وَاحْتَمَلَ بذَلِكَ التَّقْصِيرَ فِي مَالِهِ، فَتَعْلَمَ أَنّهُ أَوْلَى الخَلْقِ بكَ بَعْدَ أُولِى رَحِمِكَ فِي حَيَاتِكَ وَمَوْتِكَ، وَأَحَقَّ الخَلْقِ بنَصْرِكَ وَمَعُونَتِكَ وَمُكَانفَتِكَ فِي ذَات اللَّهِ، فَلا تُؤثِرْ عَلَيْهِ نفْسَكَ مَا احْتَاجَ إلَيْكَ .

THE RIGHT OF THE FREED SLAVE ON HIS MASTER –۲۷

And the right of the slave whom you have favored is that you should know that God has established you as his supporter, and shelter and assistant, and refuge, and He has established him for you as the means and as a mediator between you and Him . Then by freeing him, he will protect you from the Fire

And this is the reward you get from him in the future . And your immediate reward is . to inherit from him if he does not have any relations of kin . There is a compensation for the property you have spent for him, and respecting his rights after you spent your property . Then if you do not respect his rights, there is the fear upon you that his . inheritance would not be purified for you . And there is no power but in God

۲۷ . حق المولى الجاريه عليه نعمتك

وَأَمَّا حَقُّ مَوْلاکَ(۲۴) الْجَارِيهِ عَلَيْهِ نِعْمَتُکَ فَأَنْ تَعْلَمَ أَنَّ اللهَ جَعَلَکَ حَامِيَةً عَلَيْهِ، وَوَاقِيَةً وناصِرًا وَمَعْقِلاً، وَجَعَلَهُ لَکَ وَسِيلَةً وَسَبَباً بَيْنَکَ وَبَيْنَهُ فَبِالْحَرِيِّ أَنْ يَحْجُبَکَ عَنِ النَّارِ فَيَكُونَ فِی ذَلِکَ ثَوَابٌ مِنْهُ فِی الآجِلِ، ويَحْكُمُ لَکَ بِمِيرَاثِهِ فِی الْعَاجِلِ إِذَا لم يَكُنْ لَهُ رَحِمٌ، مُكَافَأَةً لِمَا أَنفَقْتَهُ مِنْ مَالِکَ عَلَيْهِ وَقُمْتَ بِهِ مِنْ حَقِّهِ بَعْدَ إنفَاقِ مَالِکَ، فَإِنْ لَمْ تَقُمْ بحَقِّهِ خِيفَ عَلَيْکَ أَنْ لا يَطِيبَ لَکَ مِيرَاثُهُ . وَلا قُوَّةَ إلا باللهِ .

THE RIGHT OF HIM WHO TREATS YOU KINDLY –۲۸

And the right of him who treats you kindly is that you should thank him and acknowledge his kindness; and spread the good word around about him, and sincerely pray for him between you and God the Praised One . Then if you do that, you have thanked him both in private and in public . Then if you are able to practically recompense him, Do recompense him . Otherwise you should be determined to do so . later

۲۸ . حق ذی المعروف

وَأمّا حَقُّ ذِی المَعْرُوفِ عَلَيکَ فَأَنْ

تَشْكَرَهُ وتَذْكُرَ مَعْرُوفَهُ وتَنْشُرَ لَهُ الْمَقَالَهَ الْحَسَنَه، وَتُخلِصَ لَهُ الدُّعَاءَ فِيمَا بينَك وبَيْنَ اللَّهِ سُبْحَانَهُ، فَإنّك إذَا فَعَلْتَ ذَلِكَ كُنْتَ قَدْ شَكَرْتَهُ سِرًّا وَعَلانِيَهً . ثُمَّ إنْ أَمْكَنَ مُكَافَأَتَهُ بالْفِعْلِ كَافَأْتَهُ وإلاّ كُنْتَ مُرْصِدًا لَهُ مُوطِّنًا نَفْسَكَ عَلَيْهَا .

THE RIGHT OF THE CALLER TO PRAYER –٢٩

And the right of your caller to prayer is that you should know that he is the one reminding you of your Lord, and is calling you to your good fortune, and is your greatest helper in fulfilling an obligation that God has made incumbent upon you . Therefore thank him for that just as you thank one who does some good to you . And if you are upset with him at home due to this, you should not accuse him for this since his act is for God . And you should know that he is one of the Blessings of God to you . There is no doubt about it . Then you should kindly treat God's Blessing, by praising .God for him under all circumstances . And there is no power but in God

٢٩ . حق المؤذن

وَأمّا حَقُّ الْمُؤَذِّنِ فَأَنْ تَعْلَمَ أنّهُ مُذَكِّرُكَ برَبكَ وَدَاعِيكَ إلَى حَظِّكَ وَأَفْضَلُ أَعْوَانِكَ عَلَى قَضَاءِ الْفَرِيضَهِ الَّتِى افتَرَضَهَا اللهُ عَلَيْكَ فَتَشْكُرَهُ عَلَى ذَلِكَ شُكْرَكَ لِلْمُحسِنِ إلَيكَ . وَإنْ كُنْتَ فِى بَيْتِكَ مُهْتَمًّا لِذَلِكَ لَمْ تَكُنْ للهِ فِى أَمْرِهِ مُتَّهِماً وَعَلِمْتَ أَنَّهُ نِعْمَهٌ مِن اللَّهِ عَلَيْكَ، لا شَكَّ فِيهَا، فَأَحْسِنْ صُحْبَهَ نِعْمَهِ اللَّهِ بحَمْدِ اللَّهِ عَلَيْهَا عَلَى كُلِّ حَالٍ . وَلا قُوَّهَ إلا باللهِ .

THE RIGHT OF THE RITUAL PRAYER LEADER –٣٠

And the right of your leader in your ritual prayer is that you should know that he has taken on the role of a mediator between you and God and appeared in the presence of your Lord on your behalf . And he speaks for you, but you do not

speak for him; and he supplicates for you, but you do not supplicate for him; and he has beseeched for you and you do not beseech for him . And he has spared you the anxiety of standing before God and the question of interrogation for your prayer, but you do not spare him that . Should he perform the prayer imperfectly, he is held responsible for that not you; and if he makes a mistake during the prayer, you will not be his partner in it, and there is no superiority in this for him over you . Then he protected you through himself, And he protected your prayer through his prayer . . Therefore thank him for this . And there is no power nor any strength but in God

۳۰ . حق الإمام فی الصلاه

وَأمّـا حَقُّ إمَامِـكَ فِی صَـلاتِکَ فَـأَنْ تعلَمَ أنّهُ قَـدْ تَقَلَّدَ السِّفَـارَهَ فِیمَا بَیْنَکَ وبَیْنَ اللَّهِ وَالْوِفَادَهَ إلَی رَبکَ، وتَکَلَّمَ عَنْکَ وَلَمْ تَتَکَلَّمْ عَنْهُ، وَدعَا لَکَ وَلَمْ تَدْعُ لَهُ، وَطَلَبَ فِیکَ وَلَمْ تَطْلُبْ فِیهِ، وَکَفَاکَ هَمَّ الْمَقَامِ بَینَ یدی اللهِ وَالمُسَاءَلَهَ لَهُ فِیکَ وَلَمْ تَکْفِهِ ذَلِکَ، فَإنْ کَانَ فِی شَیْءٍ مِنْ ذَلِکَ تَقْصِیرٌ کَانَ بِهِ دُونَکَ، وَإنْ کَانَ آثِماً لَمْ تَکُنْ شَرِیکَهُ فِیهِ وَلَمْ یَکُنْ لَهُ عَلَیکَ فَضلٌ، فَوقَی نَفْسَکَ بنَفْسِهِ، وَوَقَی صَلاتَکَ بصَلاتِهِ، فَتَشْکُرَ لَهُ عَلَی ذلِکَ . ولا حَوْلَ ولا قُوَّهَ إلا باللهِ .

THE RIGHT OF YOUR SITTING COMPANION –۳۱

And the right of your sitting companion is that you should treat him gently, and warmly welcome him, and be fair while talking with him, and do not take your eyes off of him

when you are looking at him, and pronounce your words clearly to help him understand what you say . And if you are the first one to go and sit with him, you can leave him when you wish . However, if he is the first one to come and sit with you, he can leave you when he wishes to . And you should not leave him without his permission . And there is no power but in God.

۳۱ . حق الجليس

وَأمّـا حَقُّ الجَلِيسِ فَأَنْ تُلِينَ لَهُ كَنَفَكَ(۲۵)، وَتُطِيبَ لَهُ جَانِبَكَ، وَتُنْصِفَهُ فِی مُجَارَاهِ اللَّفْظِ(۲۶) ولا تُغْرِق(۲۷) فِی نَزْعِ اللَّحْظِ إذَا لَحَظْتَ وتَقْصُدَ فِی اللَّفْظِ إلَى إفْهَامِهِ إذَا لَفَظْتَ . وَإنْ كُنْتَ الْجَلِيسَ إلَيْهِ كُنْتَ فِی الْقِيَامِ عَنْهُ بالْخِيَارِ وَإنْ كَانَ الجَالِسَ إلَيکَ كَانَ بالخِيَارِ . ولا تَقُومُ إلا بإذْنِهِ . (۲۸) وَلا قُوَّهَ إلا باللهِ .

THE RIGHT OF THE NEIGHBOR –۳۲

And the right of your neighbor is that you should be as a guardian for him when he is absent, and you should honor him when he is present, and you should assist and support him in both situations . You should not pursue any of his imperfections, and you should not seek any of his faults . But if you should discover any of his faults unintentionally, you should take the role of –regarding what you know– a fortified stronghold and a veiling screen . You should guard them in such a way that none of his defects can be discovered even if they are thoroughly inspected through spears . And you should not eavesdrop

on him, and you should not forsake him during times of hardship . And you should not envy him when he receives a blessing . Pardon his deviation and forgive his mistakes . And do not lose your temper when he behaves out of ignorance with you . And do not stop to be his supporter, and answer those who scold him . And divulge for him the deception of those who counsel him, and associate with him in an honorable manner . And there is no power nor any strength but in God .

٣٢ . حق الجار

وَأمّا حَقُّ الجَارِ فَحِفْظُهُ غَائِبًا وَكَرَامَتُهُ شَاهِدًا ونُصْرَتُهُ وَمَعُونتُهُ فِي الحَالَينِ جَمِيعاً . (٢٩) لا تَتَّبعْ لَهُ عَوْرَةً ولا تَبحَثْ لَهُ عَنْ سَوْءَ[ةٍ] لِتَعْرِفَهَا، فَإنْ عَرَفْتَهَا مِنْهُ عَنْ غَيْرِ إرَادَةٍ مِنْكَ وَلا تَكَلُّفٍ كُنْتَ لِمَا عَلِمْتَ حِصْناً حَصِيناً وَسِتْرًا سَتِيرًا، لَوْ بَحَثَتِ الأَسِنَّةُ عَنْهُ ضَمِيرًا لَمْ تَتَّصِلْ إلَيْه لانطِوَائِهِ عَلَيهِ . لا تَسْتَمِعْ عَلَيهِ مِنْ حَيْثُ لا يَعْلَمُ . لا تُسَلِّمْهُ عِنْدَ شَدِيدَةٍ، ولا تَحْسُدْهُ عِنْدَ نِعْمَةٍ . تُقِيلُ عَثْرَتَهُ وتَغْفِرُ زَلَّتَهُ . ولا تَدَّخِرْ حِلْمَكَ عَنْهُ إذَا جَهِلَ عَلَيْكَ، ولا تَخرُجْ أَنْ تَكُونَ سِلْمًا لَهُ . تَرُدُّ عَنهُ لِسَانَ الشَّتِيمَةِ، وَتُبْطِلُ فِيهِ كَيْدَ حَامِلِ النَّصِيحَةِ، وَتُعَاشِرُهُ مُعَاشَرَةً كَرِيمَةً . وَلا حَوْلَ وَلا قُوَّةَ إلا بِاللهِ .

THE RIGHT OF THE COMPANION –٣٣

And the right of the companion is that you should act as his companion with nobility as much as you can . You should at least treat him with fairness and honor him as he honors you, and guard him as he guards you, and do not let him be the

first one to deal with the other one with honor . And if he does so, you should do something for him in return . And you should not neglect the friendship that he deserves in the least bit . You should commit yourself to advise him, care for him, and help him perform the acts of obedience to his Lord, and help him restrain himself from any act of disobedience of his Lord that he might attempt . Then be like a mercy upon him, and not as a chastisement . And there is no power but in God.

٣٣ . حق الصاحب

وَأمّا حَقُّ الصَّاحِبِ فَأَنْ تَصْحَبَهُ بالفَضلِ مَا وَجَدْتَ إلَيهِ سَبيلاً وإلا فَلا أَقَلَّ مِنَ الإنصَافِ، وَأَنْ تُكْرِمَهُ كَمَا يُكْرِمُكَ، وَتحْفَظَهُ كَمَا يَحْفَظُكَ، ولا يَسْبقَكَ فِيمَا بَينَكَ وبَينَهُ إلَى مَكْرَمَةٍ، فَإنْ سَبَقَكَ كَافَأتَهُ . ولا تُقَصِّرَ بِهِ عَمَّا يَسْتَحِقُّ مِنَ الْمَوَدَّهِ . تُلْزِمُ نفْسَكَ نصِيحَتَهُ وَحِيَاطَتَهُ وَمُعَاضَدتَهُ عَلَى طَاعَهِ رَبهِ وَمَعُونتَهُ عَلَى نَفْسِهِ فِيمَا لا يَهُمُّ بهِ مِنْ مَعْصِيهِ رَبهِ، ثُمَّ تَكُونُ [عَلَيْهِ] رَحْمَهً ولا تَكُونُ عَلَيهِ عَذَاباً . ولا قُوَّهَ إلا باللهِ .

THE RIGHT OF THE PARTNER –٣۴

And the right of the partner is that you should take care of his affairs in his absence . And you should treat him equally when he is present . And you should not make any decisions on your own without considering his opinion . And you should not act according to your own opinion before discussing it with him . You should safeguard his property, and advise him against cheating whether there is honor or disdain in it,

since it has been transmitted to us : “God’s hand is with partners as long as they do not cheat . ” And there is no power but in God .

۳۴ . حق الشریک

وَأمّـا حَقُّ الشَّرِيـكِ، فَـإنْ غَـابَ كَفَيْتَهُ، وَإنْ حَضَـرَ سَـاوِيْتَهُ، ولاـ تَعْزِمْ عَلَى حُكْمِكَ دُونَ حُكْمِهِ، وَلا تعمَلْ برَأْيِكَ دُونَ مُناظَرَتهِ، وتَحْفَظُ عَلَيْهِ مَالَهُ وَتنْفِى عَنْهُ خِيَانتَهُ فِيمَا عَزَّ أَو هَانَ فَإنَّهُ بَلَغَنَا أَنَّ «يَدَ اللهِ عَلَى الشَّرِيكَيْنِ مَا لَمْ يَتَخاوَنا» . ولا قُوَّةَ إلا باللهِ .

THE RIGHT OF PROPERTY –۳۵

And the right of your property is that you should not attain it except by legitimate means and you should only spend it for legitimate causes . You should not spend it improperly, you should not use it wrongfully, and you should not use what is from God in ways other than in His way and make it as a means to approach God . And you should not prefer to use it for one who does not show gratitude instead of using it for yourself . It is better that you do not leave it for others as inheritance who might use it not to obey your Lord, and then your wealth may be considered to be as an assistance for them in so doing . Or you may bequeath your property to one who spends it in the way of obedience to God in ways better than you do . Then he will gain the benefits, and you will be left with the sins, and the regret, and blame yourself for the ill consequence

. And there is no power but in God .

۳۵ . حق المال

وَأمّا حَقُّ المَالِ، فَأَنْ لا تَأْخُذَهُ إلاّ مِنْ حِلِّهِ، ولا تُنْفِقَهُ إلاّ فِى حِلِّهِ، وَلا تُحَرِّفْهُ عَنْ مَوَاضِعِهِ، ولا تَصْرِفَهُ عَنْ حَقَائِقِهِ، ولا تَجْعَلْهُ إذا كَانَ مِنَ اللَّهِ إلاّ إلَيهِ وَسَبَباً إلَى اللَّهِ . ولا تُؤثِرَ بِهِ عَلَى نفْسِكَ مَنْ لَعَلَّهُ لا يَحْمَدُكَ، وَبالْحَرِيِّ أَنْ لا يُحْسِنَ خِلافَتَهُ فِى تَرِكَتِكَ(۳۰) ولا يَعْمَلُ فِيهِ بطَاعَهِ ربكَ فَتَكُونَ مُعِينًا لَهُ عَلَى ذلِكَ أَو بمَا أَحدَثَ فِى مَالِكَ أَحْسَنَ نَظَرًا لِنَفْسِهِ، فَيَعْمَلَ بطَاعَهِ رَبهِ فَيَذْهَبَ بالْغَنِيمَهِ وتَبُوءَ بالإثمِ وَالْحَسْرَهِ وَالنَّدَامَهِ مَعَ التَّبعَهِ . (۳۱) وَلا قُوَّةَ إلا باللهِ .

THE RIGHT OF THE CREDITOR –۳۶

And the right of him to whom you owe is that you should pay him back if you have the means to do so . You should meet his need, make him rich, and avoid putting him off and procrastinating . The Prophet, may God's peace be upon him and his household, said : "Procrastination is oppression for the rich . " But if you are in hardship you should satisfy him by using good words . You should gently ask him and send him away with gentleness . You should not take his property and mistreat him too . That will surely be . mean . And there is no power but in God

۳۶ . حق الغريم الطالب

وَأمّا حَقُّ الغَرِيمِ الطَّالِبِ لَكَ،(۳۲) فَإنْ كُنْتَ مُوسِرًا أَوفَيتَهُ وَكَفَيتَهُ وَأَغْنَيتَهُ وَلَمْ ترْدُدْهُ وتَمْطُلْهُ فَإنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ – قَالَ – «مَطَلُ الغَنِىِّ ظُلْمٌ» . وَإنْ كُنْتَ مُعْسِرًا أَرْضَيتَهُ بحُسْنِ القَوْلِ وَطَلَبتَ إلَيهِ طَلَباً جَمِيلاً وَرَدَدتَهُ

عَنْ نفْسِکَ ردًّا لَطِيفًا، وَلَمْ تَجْمَعَ عَلَيْهِ ذهَابَ مَالِهِ وَسُوءَ مُعَامَلَتِهِ فَإنَّ ذلِکَ لؤمٌ . ولا قُوَّهَ إلاّ باللهِ .

THE RIGHT OF THE ASSOCIATE –۳۷

And the right of the associate is that you should not mislead, or cheat him, lie to him or fool him, and you should not trick him . And you should not treat him as an enemy does -who alienates all his friends . If he trusts you, you should be very careful of yourself for his sake, and realize that cheating the intimate ones is like usury . And there is no . power but in God

۳۷ . حق الخليط

وَأمّا حَقُّ الخَلِيطِ(۳۳) فَأَنْ لا تَغُرَّهُ ولا تَغُشَّهُ ولا تُكَذِبَهُ ولا تُغَفِّلَهُ ولا تَخدَعَهُ ولا تَعمَلْ فِی انتِقَاضِهِ عَمَلَ الْعَدُوِّ الَّذِی لا يُبقِی عَلَى صَاحِبِهِ وَإنِ اطْمَأَنَّ إلَيکَ اسْتَقْصَيتَ لَهُ عَلَى نفْسِکَ(۳۴) وَعَلِمْتَ أَنَّ غَبْنَ الْمُسْتَرْسِلِ رِبًا . ولا قُوَّهَ إلا باللهِ .

THE RIGHT OF THE ADVERSARY –۳۸

THE RIGHT OF THE CLAIMING ADVERSARY

And the right of the adversary who has a claim against you is that if his claim against you is true , you should not nullify his proof and not abolish his claim . And you should dispute against yourself on his behalf and be a fair judge against yourself, and give witness to his right against you without the witnessing of any witnesses . This is the right of God that is made incumbent upon you . But if what he claims against you is false, treat him with patience and remind him to fear God, and implore him to his religion . And by reminding him of God you should help reduce his fury against you . Avoid using indecent words and yelling at him since this will not eliminate

the animosity of your enemy but it will result in your suffering from the sin he commits against you . And it will also result in his sharpening of the sword of animosity towards you, since indecent words will cause evil but good words will eradicate evil . And there is no power but in God .

۳۸ . حق الخصم

حق الخصم المدعى عليك

وَأمّا حَقُّ الخَصْمِ المُدَّعِى عَلَيْكَ، فَإنْ كَانَ مَا يَدَّعِى عَلَيكَ حَقّاً لَمْ تنفسِخ فِى حُجَّتِهِ وَلَمْ تعملْ فِى إبطَالِ دَعْوَتِهِ وَكُنْتَ خَصْمَ نفْسِكَ لَهُ والحَاكِمَ عَلَيْهَا والشَّاهِدَ لَهُ بحَقِّهِ دُونَ شَهَادَةِ الشُّهُودِ، فَإنَّ ذلِكَ حَقُّ اللَّهِ عَلَيْكَ، وَإنْ كَانَ مَا يَدَّعِيهِ بَاطِلاً رَفَقْتَ بِهِ وَرَوَّعْتَهُ (۳۵) وناشَدتهُ بدِينِه(۳۶) وَكَسَرْتَ حِدَّتهُ عَنكَ بذِكْرِ اللهِ وَأَلْقَيْتَ حَشْوَ الْكَلامِ وَلَغَطَهُ(۳۷) الَّذِى لا يَرُدُّ عَنْكَ عَادِيَةَ عَدُوِّكَ بَلْ تبُوءُ بإثمِهِ وَبِهِ يَشْحَذ سَيفَ عَدَاوَتِهِ(۳۹) لأَنَّ لَفْظَهَ السُّوءِ تَبعَثُ الشَّرَّ . وَالخَيْرُ مُقْمِعَهٌ لِلشَّرِّ . وَلا قُوَّةَ إلا باللهِ .

THE RIGHT OF THE CLAIMED ADVERSARY

And the right of the adversary against whom you have a claim is that if your claim against him is true , you should use pleasant words while you are filing your claim, since hearing the claim is harsh for the defendant . And you should provide your evidence with lenience, and respite, and with the clearest statements, and with absolute gentleness . And you should not dispute with him over gossip lest your proofs will be voided and you will lose the opportunity to prove them . And there is no power but in God . حق الخصم المدعى عليه

وَأمّا حَقُّ الخَصْمِ الْمُدَّعَى عَلَيهِ فَإنْ كَانَ مَا

تـدَّعِيهِ حَقًّا أَجْمَلْتَ فِى مُقَاوَلَتِهِ(۴۰) بِمَخرَجِ الـدَّعْوَى، فَإنّ لِلدَّعْوَى غِلْظَةً فِى سَـمْعِ الْمُدَّعَى عَلَيهِ . وَقَصَدْتَ قَصْدَ حُجَّتِكَ بالرِّفْقِ وَأَمْهَلِ الْمُهْلَهِ وَأبْيَنِ الْبَيَانِ وَألطَفِ اللُّطْفِ ولَمْ تَتشَاغَلْ عَنْ حُجَّتِكَ بِمُنازَعَتِهِ بالقِيلِ وَالقَالِ فَتَذهَبْ عَنْكَ حُجَّتُكَ ولا يَكُونَ لَكَ فِى ذَلِكَ دَرْكٌ . ولا قُوَّةَ إلا باللهِ .

THE RIGHT OF HIM WHO SEEKS YOUR ADVICE –۳۹

And the right of him who seeks your advice is that you should exert all efforts to advise him if you can provide him with a good opinion, and suggest to him to choose what you would have chosen if you were in his shoes . You should do so with mercy and with lenience since lenience will eliminate fear while rudeness will eliminate friendliness . But if you do not have any good advice for him, you should refer him to someone else whom you know and trust his advice yourself . You should spare no efforts to guide him towards the good and do your best to advise him . And there is no power but in God . ۳۹ . حق المستشير

وَأمّا حَقُّ الْمُسْتَشِيرِ، فَإنْ حَضَرَكَ لَهُ وَجْهُ رَأْيٍ جَهَدْتَ لَهُ فِى النَّصِيحَهِ، وَأَشَرْتَ عَلَيهِ بمَا تَعْلَمُ أَنَّكَ لَوْ كُنْتَ مَكَانهُ عَمِلْتَ بِهِ، وَذَلِكَ لِيَكُنْ مِنْكَ فِى رَحْمَهٍ وَلِينٍ، فَإنَّ اللِّينَ يُؤْنِسُ الْوَحْشَهَ وَإنَّ الْغِلْظَ يُوحِشُ مَوضِعَ الأنْسِ . وَإنْ لَمْ يَحْضُرْكَ لَهُ رَأىٌ وَعَرَفْتَ لَهُ مَنْ تثِقُ بِرَأيِهِ وَترْضَى بِهِ لِنَفْسِكَ دَلَلْتَهُ عَلَيْهِ وَأَرْشَدتَهُ إلَيْهِ، فَكُنْتَ لَمْ تَألُهُ خَيرًا(۴۱) وَلَمْ تَدَّخِرْهُ نُصْحاً . ولا حَوْلَ ولا قُوَّةَ إلا باللهِ .

THE RIGHT OF HIM WHOSE ADVICE YOU SEEK –۴۰

And the right of him whose advice you seek is that you should not accuse him when he gives you advice which does not conform to your own opinion . It is quite natural that opinions are divergent and people have various views about their affairs in which they disagree . You are free not to accept his advice if you

doubt it . However, you are not permitted to accuse him of providing you with ill advice as long as you consider him to be of those worthy of consultation . Do not stop thanking him for the thoughts and the good advice he has given you . And if it was appropriate for you, you should thank God for it, accept it from your religious brother with gratitude, and be ready to act similarly for him should one day he seek your advice . And there is no power but in God .

۴۰ . حق المشير

وَأمّا حَقُّ المُشِيرِ عَلَيْکَ فَلا تتَّهِمْهُ فِيمَا لا يُوافِقُکَ عَلَيهِ مِنْ رَأْيِهِ إذا أَشَارَ عَلَيْکَ فَإنَّمَا هِيَ الآرَاءُ وَتصَرُّفُ النَّاسِ فِيهَا وَاختِلافُهُمْ . فَكُنْ عَلَيهِ فِى رَأيِهِ بالخِيَارِ إذا اتَّهمْتَ رَأْيَهُ، فَأَمّا تُهْمتُهُ فَلا تَجُوزُ لَکَ إذَا كَانَ عِنْدکَ مِمَّنْ يَسْتَحِقُّ الْمُشَاوَرَهَ . وَلا تَدَعْ شُكْرَهُ عَلَى مَا بَدَا لَکَ مِن إشْخاصِ رَأْيِهِ وَحُسْنِ وَجْهِ مَشُورَتِهِ، فَإذا وَافَقَکَ حَمِدتَ اللَّهَ وَقَبلْتَ ذلِکَ مِن أَخِيکَ بالشُّكْرِ والإرْصَادِ بالْمُكَافَأَهِ فِى مِثلِهَا إنْ فَزِعَ إلَيْکَ . (۴۲) وَلا قُوَّهَ إلا باللهِ .

THE RIGHT OF HIM WHO SEEKS YOUR COUNSEL –۴۱

And the right of him who seeks your counsel is that you should give him your counsel as much as you think he can bear . And you should talk with him with such gentle words that he listens to you and you should use such words that his intellect can understand . This is because for each person's intellect there is a certain way of talking, which he can comprehend and respond to . You should choose having mercy

. as your course of action . And there is no power but in God

۴۱ . حق المستنصح

وَأمّا حَقُّ المُسْتَنصِحِ فَإنَّ حَقَّهُ أَنْ تُؤَدِّيَ إلَيهِ النَّصِيحَهَ عَلَى الحَقِّ الَّذِي تَرَى لَهُ أنّهُ يحْمِلُ وَتخرُجَ المَخرَجَ الَّذِي يَلينُ عَلَى مَسَامِعِهِ، وتُكَلِّمَهُ مِنَ الْكَلامِ بمَا يُطِيقُهُ عَقلُهُ، فَإنَّ لِكُلِّ عَقْلٍ طَبقَةً مِنَ الْكَلامِ يَعْرِفُهُ ويَجْتَنِبُهُ، وَلْيَكُنْ مَذهَبَكَ الرَّحْمَهَ . ولا قُوَّةَ إلا باللهِ .

THE RIGHT OF THE COUNSELOR –۴۲

And the right of your counselor is that you should treat him gently, then you should be whole-heartedly attentive to him, and open you ears for him so that you understand his counsel . And then study it deeply and if what he presents to you is right, you should praise God for it, and accept it from him and acknowledge his favor . But if what he presents to you does not agree with you, you should be kind to him and make no accusations against him; and you should know that he spared no efforts to provide you with the best advice, but he made a mistake . Unless he deserves to be accused in which case you should not trust him under any circumstances . And there is no power . but in God

۴۲ . حق الناصح

وَأَمّا حَقُّ النَّاصِحِ فَأَنْ تُلِينَ لَهُ جَنَاحَكَ ثُمَّ تشرأب لَهُ قَلبَكَ(۴۳) وَتفْتَحَ لَهُ سَمْعَكَ حتَّى تَفْهَمَ عَنهُ نصِيحَتَهُ، ثُمَّ تنْظُرَ فِيهَا، فَإنْ كَانَ وُفِّقَ فِيهَا لِلصَّوَابِ حَمِدْتَ اللَّهَ عَلَى ذَلِكَ وَقَبلْتَ مِنْهُ وَعَرَفْتَ لَهُ نَصِيحَتَهُ، وَإنْ لَمْ يَكُنْ وُفِّقَ لَهَا فِيهَا رَحِمْتَهُ وَلَمْ تَتَّهِمهُ وَعَلِمْتَ أَنَّهُ لَمْ يأْلُكَ نُصْحًا إلا أَنَّهُ أَخطَأَ إلا أَنْ

يَكونَ عِنْدَكَ مُسْتَحِقًّا لِلتُّهْمَةِ فلا تَعْبَأْ(۴۴) بشيء مِنْ أَمْرِهِ عَلَى كُلِّ حَالٍ . ولا قُوَّةَ إلا باللهِ .

THE RIGHT OF THE OLDER ONE –۴۳

And the right of him who is older than you are is that you should respect him because of his age, and honor his submission to God if he is one of the noble ones in Islam . You should recognize his seniority and stop confronting him in disputes and should not surpass him or walk ahead of him, and you should not treat him foolishly . If he should treat you foolishly, you should put up with him and honor him to respect his being an older Muslim . This is because the respect for one's age is according to how long he has been a Muslim . And there is no power but in God.

۴۳ . حق الكبير

وَأمّا حَقُّ الكبيرِ فَإنَّ حَقَّهُ تَوقِيرُ سِنِّهِ وَإجْلالِ إسْلامِهِ إذَا كَانَ مِنْ أَهْلِ الْفَضلِ فِی الإسْلام بتَقْدِيمِهِ فِيهِ وتَرْكِ مُقَابَلَتِهِ عِنْدَ الْخِصَام ولا تَسْبِقْهُ إلَى طَرِيقٍ، ولا تَؤُمَّهُ فِی طرِيقٍ(۴۵) ولا تَسْتَجْهِلْهُ . وَإنْ جَهِلَ عَلَيْكَ تحَمَّلْتَ وَأَكْرَمتَهُ بحَقِّ إسْلامِهِ مَعَ سِنِّهِ فَإنّمَا حَقُّ السِّنِّ بقَدْرِ الإسْلامِ . ولا قُوَّةَ إلا باللهِ .

THE RIGHT OF THE YOUNGER ONE –۴۴

And the right of him who is younger than you are is to be friendly with him, train and educate him, pardon him, and cover up his faults, be patient with him and help him, cover up the guilts of his juvenility because this will make him repent; treat him with patience, and stop quarrelling with him . This will lead him to more sensible conduct.

۴۴ . حق الصغير

وَأمّا حَقُّ الصَّغِيرِ فَرَحْمتُهُ وتَثقِيفُهُ(۴۶) وتَعْلِيمُهُ وَالعَفْوُ عَنْهُ وَالسِّترُ عَلَيهِ وَالرِّفْقُ بهِ وَالمَعُونَهُ

لَهُ وَالسِّترُ عَلَى جَرَائِرِ حَدَاثِتِهِ فَإِنَّهُ سَبَبٌ لِلتَّوبَهِ وَالْمُدَارَاهُ لَهُ وتَرْكُ مُمَاحَكَتِهِ، فَإِنَّ ذَلِکَ أَدنى لِرُشْدِهِ .

THE RIGHT OF HIM WHO BEGS FROM YOU –۴۵

And the right of him who begs from you is that you should give him charity if you are certain that he is honest and you are able to fulfill his need . You should also pray to God to relieve him from what has befallen upon him, and help fulfill his needs . But if you doubt his honesty and he has already been accused of (dishonesty), but you are not convinced about this, you will not be sure whether this is one of the plots of Satan who is trying to deprive you from your fortune and cause a blockage between you and your approach to your Lord . Then you should leave him and overlook and should turn him down gently . But if you can overcome yourself in this respect and grant him what he has asked for despite what is presented to you regarding him, then this is due to .your resolution in the conduct of affairs

۴۵ . حق السائل

وَأمّا حَقُّ السَّائِلِ فَإعْطَاؤُهُ إذا تَيقَّنتَ صِدْقَهُ وَقَدَرْتَ عَلَى سَدِّ حَاجَتِهِ، وَالدُّعَاءُ لَهُ فِيمَا نزَلَ بِهِ، وَالْمُعَاوَنهُ لَهُ عَلَى طَلِبَتِهِ، وَإن شَكَكْتَ فِى صِدْقِهِ وَسَبَقْتَ إلَيهِ التُّهْمَهُ لَهُ وَلَمْ تَعْزِمْ عَلَى ذَلِکَ لَمْ تَأْمَنْ أَنْ يَكُونَ مِنْ كَيْدِ الشَّيْطَانِ أَرَادَ أَنْ يَصُدَّكَ عَنِ حَظِّكَ وَيَحُولَ بَيْنَكَ وبَينَ التَّقَرُّب إلَى رَبكَ فَتَرَكْتَهُ بسِترِهِ وَرَدَدتَهُ رَدًّا جَمِيلاً . وَإنْ غَلَبتَ نفْسَكَ فِى أَمْرِهِ وَأَعْطَيتَهُ عَلَى مَا عَرَضَ فِى نفْسِكَ مِنْهُ، فإنَّ ذلِكَ مِنْ عَزْمِ الأُمُورِ

.

THE RIGHT OF HIM FROM WHOM YOU BEG –۴۶

And the right of him from whom you beg is that you should accept from him whatever he grants you with gratitude and acknowledges his nobility . And you should accept his excuse if he withholds and think well of him . And you should realize that if he withholds, he is withholding his own property, and that he could not be blamed for withholding his own property . If he is doing wrong, “then man is certainly wrong-doing and unbelieving . ”

۴۶ . حق المسؤول

وَأمّـا حَقُّ المَسـئولِ فَحَقُّهُ إنْ أَعْطَى قُبـلَ مِنْهُ مَـا أَعْطَى بـالشُّكْرِ لَهُ وَالمَعْرِفَهِ لِفَضْـلِهِ وَطَلَبَ وَجْهِ الْعُـذْرِ فِى مَنعِهِ، وَأَحْسَنَ بِهِ الظَّنَّ . وَاعْلَمْ أَنَّهُ إنْ مَنَعَ [فَـ]مَالَهُ مَنَعَ وَأَنْ لَيْسَ التَّثرِيبُ فِى مَالِهِ،(۴۷) وَإنْ كَانَ ظَالِمًا فَإنَّ الإنسَانَ لَظلُومٌ كَفَّارٌ .

THE RIGHT OF HIM THROUGH WHOM GOD MAKES YOU HAPPY –۴۷

And the right of him through whom God makes you happy is that if he intentionally made you happy, you should first praise God and then you should thank him accordingly, and reward him for initiating a nobility and be determined to return his favor . But if he made you happy unintentionally, you should praise God, thank Him, and realize that He chose you exclusively for that, and you liked it . He has been one of the means of God’s Blessings descending upon you . You should only wish him well since the means of desension of Blessings are themselves Blessings wherever they be, even if unintentionally . And there is no power but in God .

۴۷ . حق من سرك الله به وعلى يديه

وَأمّا حَقُّ

مَنْ سَرَّكَ اللهُ بِهِ وَعلَى يَدَيهِ، فَإِنْ كَانَ تَعَمَّدَهَا لَکَ حَمِدْتَ اللهَ أَوّلاً ثُمَّ شَكَرْتَهُ عَلَى ذلِكَ بقَدْرِهِ فِی مَوْضِعِ الجَزَاءِ وَكَافَأْتَهُ عَلَى فَضْلِ الابْتِدَاءِ وَأَرْصَدْتَ لَهُ الْمُكَافَأَةَ، وَإِنْ لَمْ يَكُنْ تَعَمَّدَهَا حَمِدْتَ اللهَ وَشَكَرتَهُ وعَلِمْتَ أَنَّهُ مِنْهُ، تَوَحَّدَكَ بهَا وأَحْبَبتَ هذا إذ كَانَ سَبَباً مِنْ أَسْبَاب نِعَمِ اللهِ عَلَيْكَ وَتَرْجُو لَهُ بَعْدَ ذلِكَ خَيرًا، فإِنَّ أَسْبَابَ النِّعَمِ بَرَكَةٌ حيثُ مَا كَانتْ وَإِنْ كَانَ لَمْ يَتَعَمَّدَ . ولا قُوَّةَ إلا باللهِ .

THE RIGHT OF HIM WHO WRONGS YOU –۴۸

And the right of him who wrongs you whether verbally or physically is that it is more appropriate for you to pardon him if it was done intentionally . This would eliminate bad feelings and is the polite way to treat most such people . Indeed God says : “But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no blame . The blame is only against those who oppress men with wrongdoing and insolently transgress beyond bounds throughout the land, defying right and justice : for such there will be a Penalty grievous . But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs . ” The Almighty the High also says : “And if ye do catch them out, catch them out no worse than they catch you out . But if ye show patience, that is indeed the best (course) for those who are patient . ” This is so if it was intentional . But if

he who wrongs you has done it unintentionally, then you should not oppress him by intentionally insisting on retaliation, lest you would be punishing him intentionally for what he has done unintentionally . You should also be friendly with him and treat him as gently as you can . And there is no power but in God.

۴۸ . حق من ساءك القضاء على يديه بقول أو فعل

وَأمّا حَقُّ مَنْ سَاءَكَ القَضَاءُ عَلَى يَدَيهِ بقَوْلٍ أَوْ فِعْلٍ فَإنْ كَانَ تَعَمَّدَهَا كَانَ العَفْوُ أَوْلَى بكَ لِمَا فِيهِ لَهُ مِن القَمْعِ وَحُسْنَ الأَدَب مَعَ كَثِيرِ أَمْثالِهِ مِنَ الخَلْقِ، فإنَّ اللهَ يَقُولُ (وَلَمَنِ انتَصَرَ بَعْدَ ظُلْمِهِ فَأُولئِكَ مَا عَلَيْهِمْ مِنْ سَبيلٍ . إنمَّا السّبيلُ عَلى الَّذين يظْلِمونَ النَّاسَ ويَبغونَ فى الأَرْضِ بغَيرِ الحَقِّ، أُولئِكَ لهُم عَذابٌ أليمٌ . وَلمَنْ صَبَرَ وَغَفَرَ إنَّ ذلِكَ لَمِنْ عَزْمِ الأُمُورِ) وَقَالَ عَزَّ وَجَلَّ {وَإنْ عَاقَبْتُمْ فَعَاقِبُوا بمِثلِ مَا عُوقِبتُمْ به وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابرينَ} هَذا فِى الْعَمْدِ فَإنْ لَمْ يَكُنْ عَمْدًا لَمْ تَظْلِمْهُ بتَعَمُّدِ الانتِصَارِ مِنْهُ فَتَكُونَ قَدْ كَافَأتَهُ فِى تَعَمُّدٍ عَلَى خَطَأٍ . وَرَفِقْتَ بهِ وَرَدَدتَهُ بأَلْطَفِ مَا تقْدِرُ عَلَيْهِ . ولا قُوَّةَ إلا باللهِ .

THE RIGHT OF THE PEOPLE OF YOUR CREED –۴۹

And the right of the people of your creed is that you should whole-heartedly provide safety for them, and gently show them mercy, and treat their wrong-doers with patience, and treat them with friendliness, and seek their welfare, and thank those of them who do good to you and to themselves . Their doing good to themselves is considered to be the same as doing good to you . This is because (by

so doing) they have not bothered you and have not put you to any trouble . Then you should pray for all of them, and back all of them up with your support . And you should respect each one of them as he deserves : their old men hold the position of your fathers, and their children hold the position of your children, and their youths hold the position of your brothers . You should gently and compassionately care for those of them who come to you . And you should treat your brethren as brothers deserve to be treated.

۴۹ . حق أهل ملتك عامه

وَأمّا حَقُّ أَهْلِ مِلَّتِکَ عَامَّةً فإضْمَارُ السَّلامَهِ وَنشْرِ جَنَاحِ الرَّحْمَهِ وَالرِّفْقِ بِمُسِيئِهِمْ وَتَأَلُّفُهُمْ وَاسْتِصْلاحُهُمْ وَشُكْرُ مُحْسِنِهِمْ إلَى نفْسِهِ وَإلَيْکَ، فَإنَّ إحْسَانهُ إلَى نفْسِهِ إحْسَانهُ إلَيکَ إذا كَفَّ عَنْکَ أَذاهُ وَكَفَاکَ مَئونتَهُ وَحَبَسَ عَنکَ نفْسَهُ فَعَمِّهِمْ جَمِيعًا بـدَعْوَتِکَ وَانصُرْهُمْ جَمِيعاً بنُصْرَتِکَ وَأَنزَلتَهُمْ جَمِيعاً مِنْکَ مَنَازِلَهُمْ، كَبيرَهُمْ بمَنْزِلَهِ الْوَالِدِ وَصَغِيرَهُمْ

بمَنْزِلَهِ الْوَلَدِ وَأَوْسَطَهُمْ بمَنْزِلَهِ الأَخِ . فَمَنْ أَتاکَ تَعَاهَدْتَه بلُطْفٍ وَرَحْمَهٍ . وَصِلْ أَخَاکَ بمَا يَجِبُ لِلأَخِ عَلَى أَخِيهِ .

THE RIGHT OF THOSE UNDER THE PROTECTION OF ISLAM –۵۰

And the right of those under the protection of Islam is that you should accept from them what God has accepted from them, and fulfill what God has established for them under His protection and covenant, and entrust them to Him in what they are required to carry out, and are obliged to do . And you should judge among them with the judgments of God that He commanded for you regarding the conditions of dealing with them, and do not wrong

them as long as they honor God's covenant and fulfill their pledge . And the pledge of the Prophet, may God’s peace be upon him and his household, is a barrier since it is reported that he said : “I am the adversary of whoever oppresses one who has a treaty . " Therefore fear God . And there is no power but in God . These are the fifty rights that surround you and you cannot evade under any circumstances . It is incumbent upon you to honor them and exert all efforts to fulfill them . You should seek God the Majestic’s help in this respect . And there is no power but in God . And all praise is due to God the Lord of the Two Worlds .

٥٠ . حق أهل الذمه

وَأمّا حَقُّ أَهْلِ الذِّمَّهِ فَالحُكْمُ فِيهِمْ أَنْ تَقبَلَ مِنْهُمْ مَا قَبِلَ اللهُ، وَتَفِى بمَا جَعَلَ اللهُ لَهُمْ مِنْ ذِمَّتِهِ وَعَهْدِهِ وَتكِلُهُمْ إلَيهِ فِيمَا طَلبُوا مِنْ أَنْفُسِهِمْ وَأُجْبِرُوا عَلَيْهِ وَتحْكُمَ فِيهِمْ بمَا حَكَمَ اللهُ بِهِ عَلَى نفْسِكَ فِيمَا جَرَى بَيْنَكَ [وَبيْنَهمْ] مِنْ مُعَامَلَهٍ وَلْيَكُنْ بَينَكَ وَبيْنَ ظُلْمِهِمْ مِنْ رِعَايَهِ ذِمَّهِ اللَّهِ وَالْوَفَاءِ بعَهْدِهِ وَعَهْدِ رَسُولِ اللَّهِ – صَلَّى اللهُ عَلَيْهِ وَآلِهِ – حَائِلٌ فَإِنَّهُ بَلَغَنَا أَنَّهُ قَالَ «مَنْ ظَلَمَ مُعَاهِدًا كُنْتُ خَصْمَهُ» فَاتَّقِ اللَّهَ . ولا حَوْلَ ولا قُوَّهَ إلا باللهِ .

فَهذِهِ خَمْسُونَ حَقًّا مُحِيطًا بكَ لا تَخرُجْ مِنْهَا فِى حَالٍ مِن الأَحْوَالِ، يَجِبُ عَلَيْكَ رِعَايَتُهَا وَالْعَمَلُ فِى تَأْدِيَتِهَا وَالاسْتِعَانَهُ باللهِ جَلَّ ثَنَاؤُهُ عَلَى ذَلِكَ . وَلا حَوْلَ وَلا قُوَّهَ إلا باللهِ وَالْحَمْدُ للهِ رَب العَالَمِينَ .

ENDNOTES

A . ENGLISH

١ . slaves

٢ .

by freeing you from slavery

by the fact that you free him . ۳

The pleasures of this world and the life to come . ۴

In the other version we read : “and refrain from any meddling in which there is . ۵ nothing to be gained, express kindness to the people, and speak well concerning them . . ” And then the rest follows

The tongue . ۶

His tongue and good speech are like an ornament for his intellect . ۷

In the other version it is followed by : “The right of your hearing is to keep it pure . ۸ ”from listening to backbiting and listening to that to which it is unlawful to listen

In the other version it is followed by : “You have no escape from standing upon the . ۹ narrow bridge (al-sirat [over Hell]), so you should see to it that your legs do not slip ” . and cause you to fall into the Fire

The hands . ۱۰

. If the hands are not opened to engage in what is forbidden . ۱۱

by over-eating and over-drinking . ۱۲

In the other version it is followed by : “The right of your private part is that you . ۱۳ ” . protect it from fornication and guard it against being looked upon

And fix your eyes looking down to the ground . In the other version it is followed by . ۱۴ : “You will approach the prayer with humbleness, deep from your heart and you will perform it according to its bounds and its

. rights . “ Then it continues

Being humble . ۱۵

of Hell . ۱۶

from the Fire of Hell . ۱۷

If you abandon the fast, you will have torn God's protective covering away from . ۱۸
. yourself

This right has not been mentioned in the version transmitted in Tuhaf al-Uqoul . ۱۹

In the other version it is followed by : “You should know that it repels calamities . ۲۰
. and illnesses in this world and it will repel the Fire from you in the Hereafter

That your donations in charity will be returned to you . ۲۱

The animal sacrificed during the holy pilgrimage . ۲۲

In the other version it continues : “you desire God and you do not desire His . ۲۳
creation; through it you desire only the exposure of your soul to God's mercy and the
” . deliverance of your spirit on the day you encounter Him

In the other version it is followed by : “Through it you desire only the exposure of . ۲۴
your soul to the Exalted, and the High- God’s Mercy, and the deliverance of your spirit
. on the Day you encounter Him

In the other version it is followed by : “You should not raise your voice toward him . . ۲۵
You should never answer anyone who asks him about something, in order that he
may be the one who answers . You should not speak to anyone in his session nor
speak ill of anyone with him . If anyone ever speaks ill of him in your

presence, you should defend him . You should conceal his faults and make manifest his virtues . You should not sit with him in enmity or show hostility toward him in friendship . If you do all of this, God's angels will give witness for you that you went straight to him and learned his knowledge for God's sake, not for the sake of the ” . people

In the other version it is followed by : “property is that you should obey him and not . ۲۶ disobey him, unless obeying him would displease God, for there can be no obedience ” . to a creature when it is disobedience to God

you are his slave . ۲۷

In the other version it continues : “they have been made subjects through their . ۲۸ weakness and your strength . Hence it is incumbent upon you to act with justice toward them and to be like a compassionate father toward them . You should forgive them their ignorance and not hurry them to punishment and you should thank God for ” . the power over them which He has given to you

that they do not have . ۲۹

In the other version it continues : “in teaching the people, not treating them . ۳۰ roughly or annoying them, then God will increase His bounty toward you . But if you withhold your knowledge from people or treat them roughly when they seek knowledge from you, then it will be God’s right to deprive you of the knowledge and its

" . splendor and to make you fall from your place in people's heart

your wife . ۳۱

In the other version it is followed by : "you must treat her with compassion, since . ۳۲ she is your prisoner whom you feed and clothe . If she is ignorant, you should pardon " . her

as you are . ۳۳

God created him . ۳۴

in your shelter . ۳۵

if you fail . ۳۶

" . in the other version it continues with : "And there is no power but in God . ۳۷

by freeing you from slavery . ۳۸

by freeing him . ۳۹

In the other version it is followed by : "God has made your freeing him a means of . ۴۰ access to Him and a veil against the Fire . Your immediate reward is to inherit from him- if he does not have any relatives-as a compensation for the property you have " . spent for him, and your ultimate reward is the Garden

of Hell . ۴۱

In the other version it continues : "reminding you of your Lord, calling you to your . ۴۲ good fortune, and helping you to accomplish what God has made obligatory upon you " . . So thank him for that just as you thank one who does good to you

In the other version it is followed by : " You should forget his slips and remember . ۴۳ " . his good qualities, and you should tell nothing about him but good

in guarding these secrets . ۴۴

In the other . ۴۵

version it continues : “a debt is that, if you have the means, you pay him back, and if you are in straitened circumstances, you satisfy him with good words and you send ” . him away with gentleness

for more time . ۴۶

In the other version it continues : “you give witness to it against yourself . You do . ۴۷ not wrong him and you give him his full due . If what he claims against you is false, you act with kindness toward him and you show nothing in his affair other than kindness; ” . you do not displease your Lord in his affair . And there is no strength save in God

In the other version it continues : “you maintain polite moderation in speaking to . ۴۸ him and you do not deny him his right . If your claim is false, you fear God, repent to ” . Him, and abandon your claim

his advice . ۴۹

Islam . ۵۰

In the other version it continues : “is that you give to him in the measure of his . ۵۱ ” . need

his dishonesty . ۵۲

In the other version it continues : “is that you accept from him with gratitude and . ۵۳ ” . recognition of his bounty if he gives, and you accept his excuse if he withholds

In the other version it continues : “you first praise God, then you thank that person . ۵۴ ” .

. In the other version it continues : “is that you pardon him . ۵۵

But if you know that your pardon will harm him, you should defend yourself . God says : “Whosoever defends himself after he has been wronged- against them there is no [way . ” [The Holy Quran, Shura ۴۲ : ۴۱

The Holy Quran, Shura ۴۲ : ۴۱-۴۳ A . Yusuf Ali’s translation . ۵۶

The Holy Quran, Nahl ۱۶ : ۱۲۶ A . Yusuf Ali’s translation . ۵۷

In the other version it continues : “And keeping harm away from them . You should . ۵۸ love for them what you love for yourself and dislike for them what you dislike for yourself . Their old men stand in the place of your father, their youth in the place of your brothers, their old women in the place of your mother, and their young ones in ” . the place of your children

protecting them . ۵۹

(The Prophet Muhammad (may God bless him and his household . ۶۰

B . ARABIC

۱ الخنی : الفحش فی الکلام

۲ التهوین : الاستخفاف . یقال : هَوَّنَ الشیء : استخفّ به .

۳ الحجبه : جمع حاجب

۴ لتقبیح والتحقیر

۵ تدهقن أی صار دهقانا وهو رئیس القریه وزعیم الفلاحین والمراد به ضد التمسکن والتذلل .

۶ لا تماحکه : لا تخاصمه ولا تنازعه .

۷ لا تعازه : لا تعارضه فی العزه

۸ عققته : عصیتَه وآذیته .

۹ فی المکارم الأخلاق : و أن لا تَرْفَعَ صوتَکَ علیهِ و لا تُجیبَ أحداً یَسْألُه عن شَیءٍ حتی یکونَ هو الذی یُجیبُ و لا تُحدِّثَ فی مَجْلِسِه (أحداً) و لا تَغْتَابَ عِنْدَه أحداً و أن تَدْفَعَ عنه إذا ذُکِرَ عِندَکَ

بسُوءٍ و أن تَسْتُرَ عُيوبَه و تُظْهِرَ مَناقِبَهُ و لا تُجالِسَ لَهُ عَدواً و لا تُعادى له وَليّاً، فإذا فَعَلْتَ ذلکَ شَهِدَتْ لَکَ مَلائِکَةُ اللّه بأنَّکَ قَصَدْتَه و تَعَلَّمْتَ عِلْمَه للّه جَلَّ اسْمُه لا لِلنَّاسِ

١٠ فى المكارم الأخلاق : فأن تُطيعَهُ و لا تَعْصيَهُ إلاَّ فيما يَسخَطُ اللّه عز وجل فإنَّه لا طاعَةَ لِمَخلوقٍ فى مَعصيَةِ الخالِقِ

١١ أى قضيت حق اللّه فارجع إلى أداء حق مالكك .

١٢ فى مكارم الأخلاق : أنَّهُم صارُوا رَعيتَکَ لِضَعْفِهِم و قُوَّتِکَ فيَجِبُ أنْ تَعدِلَ فيهم و تَكونَ لَهم كالوالِدِ الرَّحيم،و تَغْفِرَ لَهم جَهْلَهُم و لا تُعاجِلَهُم بالعُقوبَهِ، و تشكر الله عزَّ وجَلَّ على ما آتاکَ مِنَ القُوَّهِ عليهِم

١٣ الحياطه : الحفاظه والحمايه والصيانه

١٤ الأناه : الوقار والحلم وأصله الانتظار .

١٥ هنا لعله قد سقطت كلمه "خازنا" من قلم النسّاخ

١٦ فى المكارم الأخلاق : فَإنْ أحْسَنْتَ فى تعلُّم الناسِ و لَم تَخرقْ بهم و لَم تَضْجُرْ عليهم زادَکَ الله مِنْ فَضلِهِ، و إنْ أنت مَنَعْتَ الناسَ علمَکَ أو خَرَقْتَ بهم عِنْدَ طَلَبَهِم العِلمَ مِنکَ كانَ حقاً عَلى اللّهِ عز وجل أن يَسْلِبَکَ الْعِلْمَ و بَهاءَهُ و يَسقُطَ مِنَ القلوب مَحَلَّکَ

١٧ الآمل : خادم الرجل وعونه الذى يأمله .

١٨ فى مكارم الأخلاق : فانَّ لَها عَلَيْکَ أنْ تَرْحَمَها لأَنَّها أسيرُکَ و تُطْعِمُها و تَكْسُوها،فإذا جَهِلَتْ عَفَوْتَ عَنْها

١٩ موابله : مواظبه

٢٠ الحواء : ما يحتوى الشىء من حوى الشىء إذا أحاط به .

٢١ فى بعض النسخ " وَلا قُوَّهَ إلا باللهِ . "

٢٢ الولاء : النصره والملك والمحبه والصداقه والقرابه

٢٣ الحلق : جمع "حلقه" . ويجمع أيضا على حلق – بفتحتين على غير قياس .

٢٤ فى مكارم الأخلاق : وأمَّا حَقُّ مَولاکَ

الَّذى أنعَمتَ عليهِ فأنْ تَعْلَمَ أنَّ اللّهَ عز وجل جَعَلَ عِتقَکَ لَهٌ وَسيلَهً إليهِ و حِجاباً لَکَ مِنَ النَّار، و أنَّ ثوابَکَ فی العاجِلِ مِيراثُهُ إذا لَم يَكُنْ لَه رَحِمٌ مُكافَأَةً بما أنفَقْتَ مِنْ مالِکَ، و فی الآجلِ الجَنَّهَ

٢٥ الكنف : الجانب والظل .

٢٦ يقال " تجاروا فی الحديث" أی جری كل واحد مع صاحبه ومنه مجاراه من لا عقل له أی الخوض معه فی الكلام .

٢٧ لا تغرق : لا تبالغ فی أمره

٢٨ فی مكارم الأخلاق : و تَنسی زَلَّاتَهُ و تَحْفَظَ خَيراتَه إلَّا خَيراً

٢٩ المراد بالحالين : الشهود والغياب .

٣٠ أی ميراثک ، والتَّرِكه : الشیء المتروک أی تركه الميّت .

٣١ التبعه : ما يترتب علی الفعل من الشّر وقد يستعمل فی الخير .

٣٢ الغريم : الدائن ويطلق أيضا علی المديون .

٣٣ الخليط : المخالط كالنديم والشريک والجليس ونحوها .

٣٤ استقصی فی المسأله : بلغ الغايه .

٣٥ روعته : أفزعته

٣٦ ناشدته بدينه : حلّفته وطلبته به .

٣٧ اللغط : كلام فيه جلبه واختلاط ولا يتبين .

٣٨ عاديه عدوّک : حدّته وغضبه ؛وعاديه السّم : ضرره

٣٩ يشحذ عليک أی يغضب ، وأصله من شحذ السكين ونحوه : أحَدّه .

٤٠ المقاوله : المجادله والمباحثه .

٤١ لم تأله : لم تقصره من ألا يألو .

٤٢ أی إذا استشار هو منک .

۴۳ اشرأبّ : مدّ عنقه لينظره . والمراد أن تسقى قلبك من نصحه .

۴۴ فلا تعبأ : لا تثقل .

۴۵ أى لا تتقدّمه .

۴۶ ثقَّف الولد : هذّبه وعلّمه .

۴۷ التثريب : التوبيخ والملامه .

endnote

[۱] (stands for alaihissalaam : Peace be upon him (a .

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ۹

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ۲۰۰۷, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,- web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

:Address of the central office
Isfahan, Abdorazaq St, Haj Mohammad JafarAbadei Alley, Shahid Mohammad HasanTavakkoly Alley, Number plate ۱۲۹, first floor
Website: www.ghbook.ir
Email: Info@ghbook.ir
Central office Tel: ۰۳۱۳۴۴۹۰۱۲۵
۰۲۱ ـ Tehran Tel: ۸۸۳۱۸۷۲۲
Commerce and sale: ۰۹۱۳۲۰۰۰۱۰۹
Users' affairs: ۰۹۱۳۲۰۰۰۱۰۹

Introduction of the Center – Ghaemiyeh Digital Library


Center of Computer
Researches
Ghaemiyeh
Isfahan
WWW
For Getting Other Professional Libraries,
refer to the Center Address Please:
www.Ghaemiyeh.com
www.Ghaemiyeh.net
www.Ghaemiyeh.org
www.Ghaemiyeh.ir
For Order, Connect us:
0913 2000 109